OCTOBER 1952

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The Methodist Woman

The Methodist Woman

Vol. 13 No. 2

Editorial Offices
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New York 11, N. Y.

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The November issue will carry the listing of the new officers. Due to our printing schedule, this is the earliest we can report the elections. The organizational meeting of the Board of Missions was held September 3-6 at Lake Junaluska, North Carolina.

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OUR WRITERS

Mrs. J. A. Geer, Excelsior, Minn secretary of Missionary Service in nesota Conference.

Miss Keturah F. King, medical worker, Seward Sanatorium, Ba Alaska.

Miss Mildred Pierce, India missi on furlough.

Mrs. Ralph Eugene Diffendorfer, son, New Jersey, whose late hu Dr. Ralph E. Diffendorfer, was exe secretary of the Japan Interna Christian University Foundation.

Miss Rita F. Snowden, dea writer, and lecturer, Auckland, Zealand.

Mr. W. L. Buffington, director Faith Cabin Library, an Extens Paine College, Augusta, Georgia.

Miss Saturnina Lara, Vigan, Iloc Philippines, secretary, World Fede of Methodist Women.

Mrs. George F. Dinsdale, Falls C Virginia.

Rev. Dr. Caradine R. Hooton, tive secretary, Board of Temp The Methodist Church, Wash D. C.

Mrs. J. Walton Hopkinson, pre Chicago Western District, Rock Conference.

MEN LIKE US, TOO

My dear Mrs. Meeker:

I hope there are many of our odist ministers who read your lent magazine, and who are not of its title in terms of its use for their own work.

I happen to be what one wou a "clip-to-maniac," and pra every newspaper and magazine comes into our apartment is m by me before anyone else in the may read it. In the case of METHODIST WOMAN, I fin stantly that there are items of want to make use. Please accep this minister's thanks for you magazine.

Cordially yours,
John Emerson Zeiter, n
Hanson Place Central Me Church, Brooklyn, New Y

Thanks again for the excelle of THE METHODIST WOMA always a joy to commend it.

Bishop A. Raymon Portland Area
Portland, Oregon.

THE METHODIST WOMAN, the official organ of the Woman's Division of Christian Service, is published monthly (bimonthly, July and August) at 7820 Reading Road, Cincinnati 37, Ohio, by the Woman's Division of Christian Service of the Board of Missions and Church Extension of The Methodist Church.

Entered as second-class matter at the post office at Cincinnati, Ohio, September 6, 1940, according to the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 8, 1918.

Subscription price $1.00 a year; combination (with *World Outlook*) $2.30, payable in advance. Subscriptions in the United States and Possessions, Argentina, Bolivia, Brazil, Chile, Costa Rica, Cuba, Morocco (Spanish Zone), Panama, Peru, Spain (including Balearic Canary Islands. Spanish offices in Northern Africa, and Andorra) Guinea, Uruguay: One year, $1.00; combination (with *World* $2.30; Canada, Newfoundland, and Labrador: One year, $1.25; tion (with *World Outlook*), $2.80. All other foreign countrie combination (with *World Outlook*), $3.00.

Names of subscribers and all money should be sent to The Woman, 7820 Reading Road, Cincinnati 37, Ohio. Sample copies for use in canvassing.

Do You Know

That Methodism has a unique organization in the Wesleyan Service Guild?

WHAT it is unique because it is a distinctive part of the official woman's organization ne church, the Woman's So- of Christian Service?

at the reason for this separate nization is to meet the needs interests of the gainfully em- d woman?

at it meets these needs by ng its meetings evenings and ends, and by placing special on the contribution of the oyed Christian woman in the ess, professional, industrial, social world of today?

t that its basic purpose, theme, mphases are the same as those e Woman's Society of Chris- Service?

at it emphasizes in its pro- the enrichment of spiritual missionary education and e, the issues belonging to , human rights, and Christian nship?

at its giving toward regular priations of the Woman's ion for the past year was 904.37, an increase of 12 per over the previous year?

at the Guild has eight special sts within the work of the an's Division of Christian Service, but that it contributes toward the total work?

That these special interests are as follows:

Miss Gladice Bower, Superintendent of Vashti Girls' School, Thomasville, Georgia

Miss Lucile Holliday, Superintendent of Mothers' Memorial Center, Cincinnati, Ohio

Miss Elizabeth Thompson, MacDonell Methodist Center, Houma, Louisiana

Mrs. Lucile McMurry, Paducah Defense Area Project, Paducah, Kentucky

Aldersgate Camp, Little Rock, Arkansas, Mr. Mike Willis, director

Miss Lena Knapp, Dean of Women, Union Theological Seminary, Buenos Aires, Argentina

Miss Mabel Ruth Nowlin, director of Children's Literature in connection with the Malayan Christian Council and Evangelistic Work

Miss Mildred Anne Paine, director of Ai Kei Gakuen, Social Evangelistic Center, Tokyo, Japan

That it also has a Scholarship Fund for young women who are training for full-time Christian service?

That it sends the *International Journal of Religious Education* to each missionary of the Woman's Division?

That any church with a Woman's Society of Christian Service may organize a Guild if it has six gainfully employed women who are interested in its program?

That it uses the regular Woman's Division literature, but also has its own publications, such as the Guild *Handbook*,[1] and *How to Build a Guild?* [2]

That you may get an Organization Packet with full directions as to how to start a Guild by writing to the Guild office, 150 Fifth Avenue, New York 11, N. Y.?

That the Wesleyan Service Guild is devoted to the cause of reaching every employed woman with a program of Christian fellowship in order "That the Kingdom of God May Be Realized"?

---

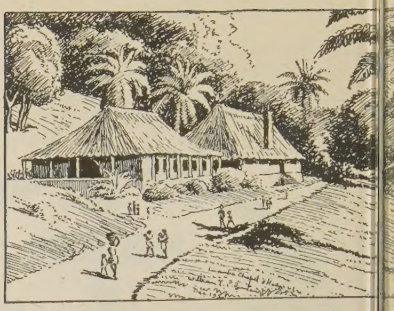
[1] Watch back cover for release date and price of new Wesleyan Service Guild *Handbook*.

[2] Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

The New Song

A Playlet

By ALDENA CRAM GEER



TIME: *Early evening.*

SCENE: *A village in central Africa, Belgian Congo. Native hut in background. The play would be very effective given out-of-doors in the twilight with a small fire in the background furnishing the light. If given inside, cover a bulb with red cloth and sticks so it will appear to be a smoldering fire. The costumes may be made of Manchester prints. They are individualistic, being thrown over the head, draped around the body, made with full skirt, et cetera. Do not use make-up. Tell the audience to use their imagination. The action must be tense but not hurried.*

CHARACTERS:

KAHINGA, *a typical African woman about thirty years old.*

MBOSHI, *an old woman with graying hair.*

SALA, *a young woman whose husband works in the mines.*

GANA, *a middle-aged woman.*

Little girl, three or four years old (no speaking part).

EXPLANATION *(to be read or given from memory):* The following scene will depict conditions in our field of study for this year. It shows the need for workers. All over Africa the fear of witchcraft and curses fills the people with an awful dread. Perhaps the most virulent of fatal superstitions in existence is the poison cup. It is now practiced in central Africa, but so secretly that it seems impossible to stamp it out. The people are firm in their belief that the poison will not harm them in their innocence, therefore they drink it without the slightest hesitation. This scene is true and typical. The words for the chorus are authentic, being taken from Mrs. John M. Springer's *Camp Fires in the Congo.*

KAHINGA *(sits on the floor in the foreground mashing the grain into meal. Several earthen jars are near her.* MBOSHI *enters and sits on a low stool):* Mboshi, my back is very tired from the garden work. Gardens are not good this year.

MBOSHI: I have carried much water. My garden is not dried up.

SALA *(hurries in carrying a basket. She comes from the palaver house):* Kahinga, the council is meeting. You know, there is great sickness in the village, and I heard the chief say that witches are bringing the curse. I am afraid, Kahinga!

KAHINGA: Of course, everybody knows there are witches. They say the old woman who lives at the edge of the village is a leper witch. She cooks leprosy and puts it in the food. There are many lepers.

SALA: Yili says we are foolish to believe in witches. He heard that from the white man.

KAHINGA: Don't believe it, Sala. I myself have felt the curse—a great pain in my arm. I have worn the monkey bone and many metal rings, but the pain continues.

MBOSHI: Sala, your husband, Yili, hears many things as he works in the mines. They are not for us to believe.

SALA: Mboshi, the young chief sent word to the white man by Yili, when he went back, to send a teacher to our village. I hope he comes soon *(with enthusiasm).* I want to learn much.

MBOSHI: No teacher will come, Sala. The *old* chief sent that word by my son many years ago. No teacher ever came! No one will come!

SALA *(sitting down on a*
Why did not the teacher c

KAHINGA: The white ma
not like the black man. He
we are stupid and cannot l

SALA: Yili says we can lea
like the white man if w
teachers. Some teachers ca
great sickness, Yili says.

MBOSHI: That is true! T
chief once made a long jou
a white man and was cure
great sickness. They tell wo
stories of a God, too—som
who is good and they do n
him.

SALA: And they have a m
man named Yesu. Yili has
of him.

MBOSHI: For so long a
have hoped a teacher woul
to tell us. Now I shall neve
I am too old.

KAHINGA: White man's m
not for us. We must live
fathers did. We must dea
witches as they did.

SALA *(looking toward the*
house): Look, Gana come
the child whose mother di
week. *(Gana approaches*
a little girl.)

KAHINGA: The chief has
that that child shall not g
I fear her! I remember h
upper teeth came through
She is a witch. It is always s
whole tribe knows. *(Cal*
Gana) Where do you go, G

GANA: We walk far in
forest. *(They walk out of*

SALA: How could that litt
spread curses?

MBOSHI: We do not und
the ways of the spirits.

GANA *(running back, spec*
loud whisper): I am taking
the deep forest! The chief
it. She is a witch! The

opards and jackals will do work tonight. *(Looking y at Mboshi)* Watch out, i! They seek you, too!

SHI *(rising slowly and with ty):* Why do they seek me? no witch.

A *(going close to Mboshi, eaks tauntingly):* Your gar- rows, the others dry up! ing burned the hut next to but not yours! Explain that!

SHI: I carried much water garden. I am not a witch! r I am not. I will prove it nking the poison.

A: Go on, then! Go and it! *(She runs off toward the*

(taking hold of Mboshi's Don't go, Mboshi! Don't the poison!

SHI: I do not fear, child! done no harm to anyone.

: I shall go with you!

SHI: No, no, child! Do not n with me! Go and care for aby. He is a fine boy! Yili proud. Put many charms on o sickness will not come to *(She walks away slowly, be- d.)* I will drink the poison! *king quietly)* I will prove that not a witch!

INGA *(stops mashing the and looks after Mboshi):* I t suspect her. But who can No one is safe!

(looking off toward i): She is no witch. She is nd good. She helps me with aby. I wish she would not the poison. Isn't it awful to afraid?

INGA: If she is innocent it t harm her.

: These are troubled times! changes are coming. *(She up, hearing the whir of a)* Look, it is the great bird by the white man. Yili has ne on the ground. Many men de in it.

INGA: It is hard to believe. other also has seen one.

: I must go. Perhaps my is awake. *(Leaving)* I hope ison doesn't harm Mboshi.

INGA *(keeps grinding the grain. Suddenly she stops and listens. Faintly in the distance singing is heard. It grows louder and the words can be heard more distinctly.)*

VOICES *(off stage):*

"Yesu ant emwa!
Yesu ant emwa!
Yesu ant emwa!
Ilandwe lyanjeba."

(The melody is the chorus of "Jesus Loves Me, This I Know.")

KAHINGA *(keeps listening, as the chorus is repeated; then speaks very slowly):* What song is that? I do not know it. Who would sing a song like that when the witch doctor dances and witches are being smelled out?

PRONUNCIATION AIDS

Kahinga—Kah-heeng'-gah
Mboshi—Mboh'-she
Sala—Sah'-lah
Gana—Gah'-nah
Yili—Yee'-lee
Ngoya—Ngoi'-yah
Yesu ant emwa—Yay'-soo ahnt em'-wah
Ilandwe—Ee-lahnd'-weh
lyanjeba—lee-yon-jeh'-bah

GANA *(coming in from the forest):* I slipped away while the child threw stones into the brook. She didn't even know when I left. I'm going to the palaver house. Kahinga, I heard strange singing. What was it? I have never heard a song like it.

KAHINGA: Gana, I do not know. It's a new song to me.

GANA: I'm going to find out! *(She hurries out toward the palaver house.)*

SALA *(hurries in, speaking rapidly):* Kahinga, come quickly! A wonderful thing has happened. Did you hear the singing?

KAHINGA: Yes, I heard it, but I do not know the song.

SALA: Kahinga, the teacher has come! Ngoya came to tell me. The song is about Yesu, the white medicine man. Mboshi had drunk the poison and was very sick. The witch doctor said, "There is the witch!" and the people were about to dance when the teacher came down the path. "What is this?" he said. "She is no witch! I will prove it." Then he gave her something and she threw up the poison. Now she will live. Come on, Kahinga!

KAHINGA *(emptying the meal into another vessel):* Yes, I will go! I have not seen many white men.

SALA: He is not white! This teacher is not white! He is black like we are. He has a wife with him and four boys to carry the loads. They are to live in our village.

KAHINGA: Can the black man learn the white man's magic?

SALA: Yili says the black man can learn all the white man's learning. Kahinga, Yili goes to school every night. I would not tell it before, but now we are to have a school, so I can tell it.

KAHINGA: This is all very strange! And can this teacher heal sickness?

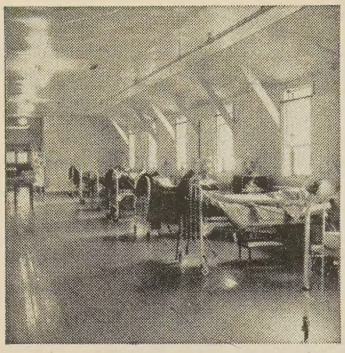
SALA: Yes, that is the best part! He is a healing teacher, too. Now I can throw away these charms I had gathered for my baby *(throws from her basket bones and sticks)*. Come on, Kahinga!

KAHINGA: They are singing again! *(Voices from off stage sing the chorus softly.)*

SALA: Yes, the song about Yesu. The young chief is glad the teacher has come. All the people are learning the new song. We shall learn it. *(They start out. The singing is heard quite distinctly.)* Kahinga, go on! Learn the song! I cannot go now! I am going to the forest to find the child; I shall soon be back! I can't leave her to the wild beasts! *(She runs off toward the forest. The singing continues.)*

"Yesu ant emwa!
Yesu ant emwa!
Yesu ant emwa!
Ilandwe lyanjeba."

*(*KAHINGA *looks after her and starts to follow, but turns slowly and goes toward the palaver house. After a second or two* SALA *comes in leading the child and they hasten toward the palaver house.)*



G. McCreary

Men's Ward, Seward Sanatorium, Bartlett, Alaska

The Role of a Medical Social Wo

By KETURAH F. KING

WHAT does a medical social worker do in a hospital such as the Seward Sanatorium? The role of the doctor, the nurse, the laboratory technician, the occupational therapist, and many others is obvious, but the duties of the social worker are less tangible. They cover a wide area, but the main duty is to make sure the patient receives the maximum benefits from his medical treatment.

An illness such as tuberculosis, which extends over a long period, oftentimes requires many personal and family adjustments. The social worker is a professionally trained person who works in cooperation with the doctor to assist persons who wish help with emotional, social, and economic problems. Any information given to her is treated as confidential. She cannot perform miracles, and in some instances all she may be able to do is to offer a sympathetic ear.

This worker can and does help with such tangible and concrete problems as child care, marital difficulties, and financial need. She may interpret medical treatment and progress to members of the patient's family, who may not understand his need to remain in the hospital. She makes out applications for veterans' aid and Social Security benefits, and is available to discuss vocational interests and investigate possible resources for attaining them. Her duties include writing the family, especially following surgery. The family is always anxious to hear how the person is getting along after a serious operation.

When a child arrives at the Seward Sanatorium, the social worker immediately writes the family to advise them of his safe arrival, and throughout his hospitalization she keeps the family informed of his progress. She writes letters for adults who have never learned to read or write.

One of the important duties of the social worker is to help the patient and his family prepare for the return home. An individual who has been away for a period of several years needs help in adjusting to the idea of returning to family, community, and a more normal way of life. It takes time.

During his hospital stay, the individual is encouraged to be dependent on others for all his needs to help him get well. At the time of his dismissal he must begin to think about accepting some responsibility within his own family circle. This responsibility, however, must be within the activity limitations of the medical recommendations which are carefully worked out for each individual by the doctors. The interest of the physicians and the other hospital personnel, as well as that of the agency that sent the individual to the sanatorium, does not stop when the doors of the San close behind him. They have worked hard with the patient's cooperation to get him well, and they want him to know that he is returning to a home where he has a good chance of staying well.

The social worker writes to the public health nurse in the local community and asks her to discuss the dismissal plans with the family to help them in preparing for the patient's return. The patient will not be able to do full-time work for several months and, if necessary, the social worker writes the proper agency to arrange financial ance until he is able to earn. is a student who wishes to to school, correspondence is on with the authorities to s transfer to a school may be If the person cannot pay h way home, arrangements for portation are made. If h gained so much weight he wear his clothes and if at th ment he does not have the to buy new ones, the social helps with clothing. She help his travel itinerary and ar for him to be met at poi change by the public health so that he may be assured o ful hands along the way u arrives safely at his destina

Perhaps you would be inte in the following figures take my statistical report for a month period. A total of e one patients were interv Problems discussed during th terviews touched on plans f charge, marital problems, ment of children, illness or in family, and worry ove hearing from family. written during this time t ninety-one. Of this number, two were to relatives and fift to agencies, including the D ment of Public Welfare, the Native Service, and Public Nurses. Twenty-eight of the written to the families were terpret medical progress c patient. Admission sheets completed on sixteen new a and travel plans were work for seven discharged pa Eleven notifications were s families of patients followin gery, and fifteen income-tax r were made out for patients.

The social worker is on d days a week. She is eager an ing to do any small servic may affect the individual's ness, well-being, and accepta a long hospitalization.

The Fruit of Persistence

By MILDRED PIERCE

VENTY-SEVEN years ago
ast January a new school for
Santal boys and girls was
l at Pakur in the Santal Par-
District of Bihar. This
after a time, came to be
as Jidato, the Village of
ence. The girls themselves
the name. When questioned
vhat they meant by the term
o" (*ato* is the Santali word
llage) one said, "It means
e shall work tirelessly toward
als until we achieve them."

to had several unique char-
tics. It was coeducational
he beginning. Also from the
ing, the girls lived in cottages
r to those of their own Santal
s, with mud walls and
ed roofs. Attention was
to village industries, as well
usual middle-school curricu-
Both boys and girls shared
hey learned of the Christian
f life with the people in the
s.

1925 there were no trained
teachers. A trained Bengali
r taught the middle classes.
in charge looked forward to
y when the primary children
be taught in Santali by
l Santal leaders. In a few
the school was raised to the
e English grade. Santali,
and English were the lan-
.

e people had laughed at the
teaching girls to read. "Why
you teach girls to read?
all, they will just look after
and take care of children,"
he contractor who helped
he building. It is of interest
e that his own daughter, who
chance to go to school, was
to read as an adult by some
ito's teachers and students.

some of the boys and girls
mbitions that included high
and even college. The first
pass the Matriculation Ex-

Santali student to attend college

amination after four years in high school in Jubbulpore, returned as a teacher in 1940. Meanwhile, several others had joined the staff as junior teachers. A number of Hindi teachers came to help out in the middle-school classes in the Hindi language.

The very year that the school was founded a little girl was born in a pastor's home in a Santal village. Her father encouraged her ambition for higher education. After completing high school in Ranchi, she had dreams of college.

Her father was in sympathy with her desire. Women in the Woman's Society of Christian Service in America supplemented the scholarship which Isabella Thoburn College was able to offer, and so in July, 1944, Champa Marandih became the first Jidato student to attend college. After two years, she successfully passed her examination and returned to Jidato to teach in the middle-school classes.

Ambition and visions of service flamed afresh in her mind as the high-school classes were added one by one. Champa learned that she would need a B.A. degree to teach in high school. She longed to return to Isabella Thoburn College to complete the two years' study necessary for that. After two years of teaching at Jidato, she was given a scholarship by Bengal Conference that enabled her to fulfill her ambition. Again she was successful in her examination.

Now she had her degree, but she still lacked specific training that would qualify her as a teacher. Another year of study and practice teaching prepared her for the L.T., or Licentiate in Teaching examination. After passing this successfully, she returned to Jidato in 1951 as the first trained college graduate of her race on the staff. Since the principal, Miss Premi Lee, is away doing special study this year, Champa has had to assume some extra responsibilities. Miss Ruth Eveland of Pakur reports that she is very pleased with Champa's work.

Little did we dream at Jidato's beginning in 1925 that we would see the day when there would be trained Santal graduates on the staff. As the young girl said so long ago when the name was chosen for the school, Jidato has worked tirelessly toward her goals. Some have been achieved; others still are dreams. The second girl to go to college, Baha Hembrom, is completing her intermediate science course this spring. She looks forward to becoming a doctor to serve her people in this area. A young man, who is pastor-teacher in his own village of which he is also the head man, was ordained at Bengal Conference last year. Other young men and women are teachers of village schools. Some of the graduates are nurses, and others are officers of the local Woman's Societies of Christian Service.

Postlude to Baha's Story:

Baha passed her Intermediate Science examinations in the Second Division, which gives her a very high standing. She has been admitted to the Vellore Christian Medical College. More than 500 candidates applied for admission, and of these seventy were called to Vellore for interviews; thirty-five were accepted. Baha is the second Santali girl to be admitted to Vellore for medical training.

—Lucile Colony

An Open Letter on ICU

Dear Friends:

That I should attempt to say anything about Japan after a visit of less than six weeks seems presumptuous. And so it would be, if my experience did not cover forty-eight years of friendship with the country and her people, plus two previous visits there.

It was a vital time to be in Japan. Anniversaries of the old life and entries into the new life were crowding each other during those weeks. There was "Boys' Day," when families proclaimed their pride and joy in their sons. There was also one of the festal days of the Shinto religion. Besides many such deep-seated Japanese traditions came the Day of Independence, followed in a few days by the Communist-inspired riots on May 1, and again followed by Constitution Day.

Leaders for Democracy

Men with vision have set the goal for a democracy in Japan that can live and function beside the free nations. But where are the leaders for this new democracy? Even those men who are not Christian recognize that a democracy is built upon Christian principles, and that a Christian philosophy must underlie the training of these new leaders.

The International Christian University has been born at a moment of history, the great moment of need, the moment of God's opportunity.

So long it lived as a great dream in the heart of our home. Ralph lived with absorbing passion to bring that dream into reality. That this university is in the plan of God, not just a dream of Ralph Diffendorfer, has been proven. When he was gone the university still moved on, and the day of its physical dedication came on April 28, of this year.

Through the wonderful kindness of friends I received one of the greatest blessings of my life, that of being present at this dedication, to see with my own eyes this precious dream flowering into reality, to stand beside those who are also giving their lives to accomplish this vital task. To have had a share in this dedication will forever fill my heart with gratitude.

So much of God's purpose is revealed here, the magnificent campus of 360 acres filled with forest and streams, cultivated gardens and farms and suitable buildings. During the war the Japanese government was developing an aeronautical school on this site. A huge college building, covering an acre of ground, stood more than half finished when the war ended. Now the swords have been turned into plowshares, and two floors of this building of three stories have been beautifully finished, and a large solarium built on the center roof. The third floor is still to be completed.

In the solarium, seating over four hundred, were held the dedication services. Beyond the solarium the roof is finished with glazed tile. In each of the four corners is built a cement platform, from any of which a speaker can address a large outdoor audience seated on the roof, overlooking miles of beauty.

Dedication Services

The dedication services were such as one would expect. Short speeches were given by representative men from the Board of Trustees, from the Foundation, the faculty, the president, representatives of the foreign governments in Japan. General and Mrs. Ridgway had promised to be present, but the sudden change of his assignment prevented their coming. However, he sent a representative to read his speech.

Princess Chichibu, wife of the

Princess Chichibu and Mrs. Ra Diffendorfer at the ICU ded

brother next to the emperor, honorary member of the Co She was present and made a address. Dr. Diffendorfer ha come good friends with Princ Princess Chichibu, and we had a continuing touch with other. On that morning sh me as an old friend in a mos mate and cordial way. W together during the cerem Only one other woman partici She was Miss Michi Kawa well-known educator, who duced me.

The participation of the family in this enterprise is a tirely new thing. They m goodly contribution of m which had never occurred in any civic project, and th sonal activity of the princess board is a complete innovati

Following the program, a b ful luncheon was served to a guests. Then followed a to buildings and grounds.

The president's office is o exquisite, simple beauty. The are sealed in polished wood. desk and furniture match the and adjoining is a cloak roo a powder room.

The trustees' room is sim finished, but in larger propo From the wall looks down a size and lifelike picture o Diffendorfer.

The campus has every bility for an adequate, efficien imposing university of the f

are now comfortable build-
ousing faculty and help. A
ouse is being built for the
ent, and three new faculty
s are under construction, to be
ed by September. A volunteer
zation was set up throughout
tion to solicit funds. Out of
poverty and in spite of eco-
havoc and war destruction,
panese people gave 156 mil-
en. From the 156 million yen
ought this beautiful campus
ill retained a goodly sum for
uses.

Faculty

akes time, great care, experi-
and intelligence to gather a
y. By the desire of the Jap-
themselves, the faculty must
ernational in character, each
er an expert in his field, and
an active Christian. This is
done by Vice-President
ice Troyer, and by next April
expect to have a complete
mic opening.

this year they have an excel-
aculty teaching English to a
of carefully screened stu-
Each student has passed the
l examinations and also a
strict standard set by the
rsity, first of health because
aftermath of war, then of
stic requirements, and then of
des. So the seventy-five Eng-
udents are the cream of the

pent several days visiting
s, which was a fascinating
ence; watching the skill of
achers and the keen, alive re-
of the students. How I
to be young and to stay
investing my life in such use-
vice, as I thought of the po-
lities behind each eager face.
hat privilege is given to the
However, to all of us is given
portunity to make this pos-
Japan's most crucial need is
ained leaders, and the I.C.U.
elp provide that leadership.
often despair of the world
and ask, "What can I, a
individual, do toward
" Here lies an immediate
and most practical way possible in the hand of every person. In the individual support of the university you will help in the building of a new education for democracy, of a new people, of a new Japan, and a new strength for world peace.

Yours with a grateful heart,

EDNA S. DIFFENDORFER
(Mrs. Ralph Eugene Diffendorfer)

A MEDITATION

"Time and Place Matter Not"

By RITA F. SNOWDEN

I WAS journeying in a third-class French railway carriage —the sort of thing one does only once in a lifetime. For hours our carriage had been overcrowded and overheated. Condensation trickled down the windowpane. Nobody seemed able to open the window or to turn off the heat.

At one stop we took on an old gentleman with a bag of shell-fish—and the salt water ran all over the floor. Two stops further on we took on an old gentleman with a powerful pipe—a very powerful pipe! A tired mother tried to pacify a little child, who whimpered and made herself hotter than ever. Her little cries added to the unpleasantness of the shell-fish and the stench of the very powerful pipe and the miserable heat of the carriage.

I was as tired as any; and I had not heard a word of English in days.

Then the train stopped. For the next half hour or so we waited at a little wayside station—nobody seemed to know why; nobody seemed to have any idea when we would go on again. It was all very trying.

In the next carriage were some lads going to a camp in the hills. They, too, found the wait irksome. To fill in the time they dragged from their camp gear a portable gramophone. It was one of those little gramophones — those little gramophones with loud needles! Record after record ripped its way through the thick atmosphere of our carriage, with its crowd of weary humanity.

Then suddenly it was all changed —for me, at any rate. Nobody left the carriage; nobody discovered how to open the window. Yet all was changed, for into that carriage poured the loveliest, richest English I had heard in years, and the first of any English I had heard in days—Dame Clara Butt singing that lovely hymn of Henry Lyte's, "Abide With Me"!

Never will I forget that experience. Never were those words so relevant. For Christ was in that place. Yes, in that place—far from my home, among strangers, and in war-torn Europe.

I must have heard that hymn a thousand times before, but never, I confess, with such power as when I overheard it that day.

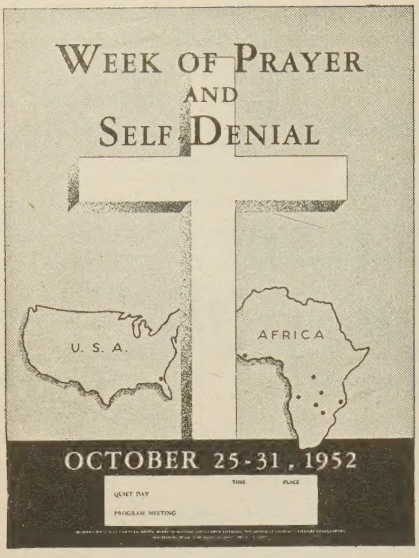
I ought to have known all the time that Christ was there. *Why does one sometimes forget this greatest truth in the world?*

SILENCE

READING: Luke 24:13-29.

PRAYER:

"Abide with me. . . .
"I need Thy presence every passing hour;
What but Thy grace can foil the tempter's power?
Who, like Thyself, my guide and stay can be?
Through cloud and sunshine, Lord, abide with me."



NURSES' HOME NEEDED

Brewster Hospital, Jacksonville, Florida

The School of Nursing at Brewster has been under heavy fire during the past few years. The accrediting groups are continually increasing the requirements for schools of nursing. It has been very difficult to meet some of the recommended changes. In many cases, these recommendations are a "must" and a time limit is put upon their acceptance. The crowded condition of the home and dining room was emphasized. We have added a considerable space to the dining room by taking from the kitchen (which has not made for happiness in the kitchen). To increase the dormitory facilities is a more difficult problem. We must either limit the number we admit or find a place where these applicants may live. When the need for nurses is so great, it seems too bad to refuse to train girls who are anxious to fill this need.—Mrs. Robert Stewart, *Associate Secretary, Bureau of Medical Work.*

A nurses' home is needed at Brewster Hospital, Jacksonville, Florida

★ ★ ★

LODJA

Congo Belge

Dear Friends:

Rainy days are letter-writing days because everything else stops and no one goes anywhere. So here I sit and write midst a real April thunderstorm.

We do have a fine group of Africans with whom to work. Pastor Tambwe and the Kapita (head workman), who is a lay preacher, have given us unfailing support and encouragement. Recently they helped me talk to a mother who would not let her little girl come to school because she needed the child to work at home. The girl is back in school and the mother is happy—only because these men knew just what to say.

We have a good staff of teachers, too—thirteen in all. Seven are Moniteur School graduates; all are young, married, and constantly tempted by higher state salaries. We hope that we can keep them, for there are so many children who want to come to school.

It was a sad day when we had to turn away so many prospective

Both the women and youth of Gi need a social evangelistic cent

students. Groups of little wept on our porches all da simply because we did not h room for them. And we had to away some little girls, too, tho not as many. Many people are reaching out for more ed tion. Our mission schools teacher training and nursing full. We have the same perpe need of missions everywhere: m facilities, more missionaries.

The thing that has impressed most is the sincerity of the Ch tian people. In a bush village can pick out the Christians by t shining faces. Theirs is a sim solid faith. It increases one's faith to see the trust and love t people have for the way of Je They have very few physical longings, but they give generou and their spiritual wealth is gr

We work hard and enjoy ev minute of our life in Africa, best of all we know that we doing our little bit to help b the kingdom of God in the he of men.

—Anne Cary East

ayer Projects

CANDLE LIGHTING SERVICE

Planned by Elma Ashby

This service was conducted by 1950 graduating class of the adiri Mission Hospital, South- Rhodesia, Africa.

Worship Center: A globe, one ge candle, and six small ones anged in a half circle.

First Girl *(tells purpose of can-s):* This large candle represents us, the *Light of the World.* The all candles represent the train- schools around the world. They their light from Christ, the ter. Prayers, work, gifts from ryone, all go together to help p these lights burning. We rep- ent one of these schools *(lights candle),* and I want to do my t in carrying the light of learn-, to light other lamps throughout s country.

Second Girl *(lights her candle):* hope to be a light that shines th dispelling the darkness of r and superstition among my ple.

Third Girl *(lights candle):* The t I carry will help to *prevent* kness and pain.

Fourth Girl *(lights candle):* My hope is that the light of knowledge which I have gained will help mothers to have healthy children and happier homes.

Fifth Girl *(lights candle):* Jesus said, "I am come that they might have life, and that they might have it more abundantly." I hope that in ministering to those who are sick, I may help to bring that abundant life to many.

Sixth Girl *(lights candle):* I hope the light that is in my heart will help bring comfort and cheer to the helpless and dying.

Seventh Girl *(lights candle):* We want to join forces with our sister nurses around the world to help dispel the darkness of suffering and want, and with our fellow students in the school we pledge ourselves to work and study to show ourselves approved unto God, workmen that need not be ashamed.

Hymn: "Gracious Spirit."

WEEK OF PRAYER AND SELF-DENIAL

OCTOBER 25-31, 1952

Recipients of Gifts

In the United States

Brewster Hospital, Jacksonville, Florida. Nurses' Home.

In Africa

Ganta, Liberia. Nurses' Home.

Gikuki, Mozambique. Social evangelistic center.

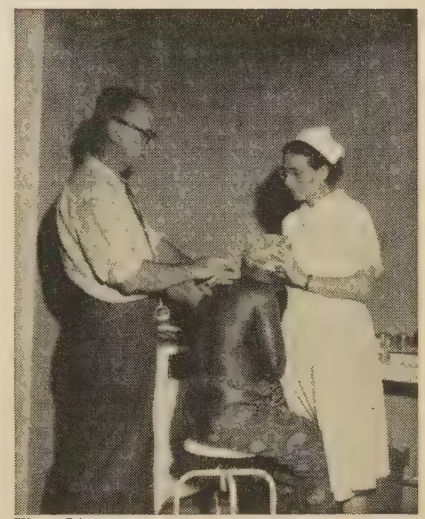
Kapanga, Belgian Congo. Building and equipment.

Leopoldville, Belgian Congo. Share in a building for the Congo Protestant Council.

Lodja, Belgian Congo. Girls' Home.

Nyadiri, Southern Rhodesia. Medical work.

Quessua, Angola. Homes for African teachers with families.



Three Lions

Doctor making a diagnosis at the Ganta Methodist Hospital, Liberia, where the nurses are in need of a home

e hospital at Nyadiri needs additional funds for medical work

Week of Prayer funds will provide a home for this African teacher and his family at Quessua, Angola

No Longer Strangers

Conference Secretaries of Promotion Report on Moving Populations

BRINGING a sense of at-home-ness to people in today's changing pattern is increasingly the job of the local church and of the Woman's Society of Christian Service. A new awareness of moving populations and the responsibility of the church and Woman's Society for these is manifest since the distribution of the leaflet, *The Church's Job is My Job*, and the follow-up article, "Changing Patterns," in the February, 1952, issue of THE METHODIST WOMAN.

Already from conferences widely separated geographically have come indications that this is a matter of real concern and that communities are trying to do something about it. Personal contact seems to be the universal answer. "We visit all newcomers and try to get them into our society and Sunday school and finally into our church membership," writes a society in the Baltimore Conference. In the North Carolina Conference of the Southeastern Jurisdiction, there are about ten places seriously affected by industries and camps. In one, a new church has been started; in another, one nearly completed. Special workers have been placed in the area and the local women are cooperating readily.

The South Carolina Conference —also in the Southeastern Jurisdiction—is one of the areas most affected. The moving population of Greenville District centers chiefly around the air base. The Woman's Society reaches many of the wives of the servicemen, and the group changes frequently. Orangeburg and Greenwood Districts are in the area where the H-bomb Plant operates. Here, in many instances, women are taking over home responsibilities while men work in the bomb area. Where the influx of newcomers has been great, a church-wide census has been carried on and personal visitation made. The time of Woman's Society circles has sometimes been changed to meet new needs; Wesleyan Service Guilds have given fine service. Fellowship suppers have been an evidence of genuine friendliness.

The secretary of Promotion of the Greenwood District writes, "I think it was in March that I carried our district vice-president down to Jackson, right in the midst of the bomb area, and we organized a Woman's Society with eighteen members. Each officer was given her officer's leaflet so that she could study her duties. They had no church, but were holding all services in the funeral home. The group was very enthusiastic: the pastor and his wife were good help.

"We visited the house that was being put together for the parsonage; it had been separated to move from one locality to another. There were many workmen there that day, nailing, painting, and it was nearly ready for occupancy. The ladies seemed to think they wouldn't get started with the different departments in the society until June, as they were very busy with local work, furnishing and 'dressing up' the parsonage. But I feel when they do get started they will do good work."

From the Memphis Conference comes a vivid word picture of what is taking place in the defense a at Paducah, Kentucky.

"You cannot imagine the ch that the overcrowded living con tions create. Trailer courts spr up overnight. Every building w a roof over it, chicken houses a all, is used for living quarters. T Christian women are alert to needs and are trying in every w possible to help these newcom become established. Mrs. McMu tells us that in visiting with th women, the first thing they say that they long to feel at home, know that they are accepted. inviting a small group to her ho for coffee one morning, she sen more than ever the real yearn in their hearts for friends and social life that living in the tra courts could not provide. Oth have caught the idea and enthu asm and are inviting the newcom not only to church services a meetings of the society, but also extending the hospitality their homes. A small beginni but what a difference!"

Will you who read this take minute more? Will you turn to second chapter of Ephesians, a read the last four verses? H truly the sense of fellowship it presses is what we are aiming achieve for these new Friends the Changing Pattern—"no m strangers and foreigners, but fell citizens . . . of the household God." These moving populati are not a problem to be solved a burden to be borne; they ar great adventure into unexplo possibilities of widening fellowsh

Children attending the vacation Bible school at Trailer City played game during recess. The group represents only a small part of the 110 childre who attended the daily sessions, sponsored by Defense Services Committe and conducted by various churches

WOMAN'S SOCIETY OF CHRISTIAN SERVICE OF THE METHODIST CHURCH

MISSIONARY Briefs

FOR IMMEDIATE RELEASE
Through Conversation
Through Letters
Through Programs

M THE EXECUTIVE SECRETARIES OF THE DEPARTMENTS OF WORK IN FOREIGN AND HOME FIELDS

SEWARD GENERAL HOSPITAL

nty-two Busy Years

ward General Hospital, Sew- Alaska, has a glowing record hievement in the development laska during the past twenty- years since its establishment. une 29, 1930, the doors of this ital swung wide to admit the patient. It was E. N. Patty, of the School of Mining at University of Alaska. Dean y had been injured on a field As the hospital was not quite ed when he was brought to , Mr. Patty was taken to the Lee Home and moved later e new hospital.

. A. D. Haverstock, railroad ician of Anchorage, was named surgeon after a committee of speople organized the hospital ct and obtained the outgrown lhouse for use. Dr. Harold , late of Anchorage, was tech- n and assistant. Miss Beth art, then deaconess-nurse at Lee infirmary, was released e Rev. C. T. Hatten, superin- nt of Jesse Lee Home, so that night take charge of nursing. as understood that children the home would be treated in wn hospital; the arrangement l in effect today.

August, 1930, Miss Ruth Mur- deaconess-nurse, arrived to at Jesse Lee Home. Because Hatten again felt that the need new hospital was great, Miss ell agreed to join forces with Stewart. Miss Murrell has superintendent since 1941.

hospital opened with ten An addition in 1938 allowed an increase, making the present number of beds thirty. A new building which is in the planning stage will have seventy-five beds, if the hospital board and the city can find a way to finance the program.

—From *The Seward Record*

A REAL MISSION

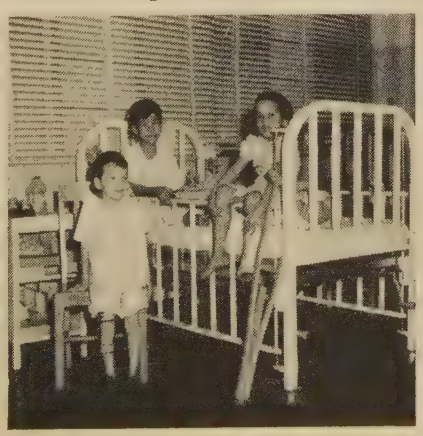
Mary Johnston Hospital

"Mary Johnston Hospital has a real mission," writes Miss Frances Culley, telling of her joy in service there. "Our day starts early in the Philippines, with breakfast at 6:15. Chapel is at 6:40. I wish you might see our lovely little chapel. As we enter, we are greeted by an illuminated figure of Christ with extended arms, and underneath is that precious verse, 'Come unto Me all ye that labor and are heavy laden and I will give you rest.' It is a lovely way to start the day.

"One of the most cheerful places is our Masonic Ward, which has the crippled children. They are usually with us for some time, and we get very attached to them. Several of the children are polio victims or old TB cases. Marina has her new brace and special shoes and walks all around. Little Albert practically runs with his new brace. Jose has had to lie on his tummy for weeks, but it is wonderful the things he can do and how he plays his uke. A new patient, the son of one of our rural pastors, has a clubfoot; he has his first cast and the doctor thinks he will be all right in six months."

Miss Culley tells of the surgery department with frequent night emergency operations, of the busy dispensary where 11,216 patients were treated last year, the excellent job the visiting nurse and some student nurses have done in surveying the area around the hospital. This survey revealed that many people are out of work, and there is much malnutrition and TB. The hospital is cooperating with the city health department on public health problems. Miss Culley also reports that the prenatal clinic and postnatal clinic work have grown and concludes, "I am especially happy over the well-baby clinic."

Smiling faces are always found in the crippled children's ward of the Mary Johnston Hospital, Manila, Philippines



A CHURCH

Under the Bridge

Two weeks ago I visited a church under a bridge. In the midst of inconceivable slum conditions, an Aoyama theological student has built a church on the floor, and a room in the back where he lives. This young theologian found boys and girls orphaned by the war, many of them coming a hundred

miles from their former homes. Here in Tokyo they shine shoes and beg in the streets. This young man felt moved to help them. They were pitiful; none of them had ever gone to school, though they were ten and eleven years old. In 1950 this student first began teaching them about Jesus and his love. At first they didn't want to learn, but little by little they became interested. Now two of them are in primary school and Mr. Takahashi is as proud as a real father. Several of the men and women who live in the slums under the bridge have become Christians since Mr. Takahashi came to live there.

—Mary Sterrett, Tokyo

BROTHERHOOD OF MAN

Bethlehem Center

Bethlehem Centers came into being because Methodist women believed in the brotherhood of man. Through the years many such centers have been established throughout the South. In 1935, the Bethlehem Center in Memphis, Tennessee, was started. It is strategically located in a densely populated Negro area across the street from a housing project, one block from a Negro college, and in a block radius of three churches. The building, the budget, and the staff are limited, but the opportunities for service are unlimited. The spirit of service must prevail, if the fundamental needs of people—love, beauty, self-expression, and God—are met. Thus a high quality of service must be the foundation of this center.

"Thou shalt love thy neighbor," is the reason for this center existing. There are many ways of showing neighborliness, and the staff and those who attend the center follow this commandment of Christ.

In the center, "institutional brown" is giving way to color and beauty. It isn't enough to refurnish a place with substantial, usable furnishings. There must be loveliness, too. Colors—reds, yellows, greens, blues—have transformed the center. These colors are to be found in the new draperies, rugs, lamps, and pictures. In place of baskets at Christmas, the center was given a beautiful spinet piano for the clubroom. The next project is to modernize the dingy kitchen so that teen-age boys and girls may use it for supper clubs. The house is old, but it has the "new look."

And there is a change in the playground, also. A new cyclone fence and backstops are replacing the old inadequate fence. Eyes sparkle and teeth flash when the boys find that, at last, they can play ball. All the groups plan projects for setting out trees around the fence. We do need shade.

The desire to express oneself is hidden in the heart of each person. Imagine the thrill of being in a play, of making a puppet, of leading the rhythm band, of singing with a chorus, of planning your own programs, of being elected to an office, of making your own boat out of wood, of hitting a home run, and of learning to worship in your own little chapel. Such exciting adventures give opportunities for self-expression.

In a place where there is the spirit of neighborliness, where one is surrounded by beauty, where there is the opportunity for self-expression, surely one will see God. Thus the heart of the center is the chapel, dedicated to our late beloved deaconess, Mary Ora Durham.

—Deaconess Mary Lou Bond

LIBERIA

Second Birthday

The Woman's Division of Christian Service has reached its second birthday in Liberia. On October 6, 1950, the missionaries arrived in Monrovia.

The main objective has been the opening of the hostel for girls in connection with the College of West Africa in Monrovia. Many months of search for a builder to put up the dormitory yielded no results, only disappointments. At last, in April, 1952, we were able to secure the services of a firm of contractors and the actual work of construc began. The completed buildin promised for January 1, 1953.

In the meantime, we have ope the hostel in a rented building far from the College of W Africa. Our first girls arrived the opening of the 1952 school t on January 15. Seven are h school girls; if we would ac elementary school applicants, would have many more.

The three girls of this ye graduating class are in the ho One of the reasons that there only three senior girls in a school having the prestige of College of West Africa is tha date girls outside of Monrovia h had no place to live while attenc school and their parents would send them there for study. A mitory for girls will enable m of them to complete their h school work at the college.

Miss Carrie Peat has been s ing as a full-time teacher in elementary department of the C lege of West Africa. Miss Sa Brown has been the director of hostel. They have welcomed opportunities for work in the chu and community through their sociation with the First Metho Church of Monrovia, the Wom Society of Christian Service, the Youth Fellowship.

At the beginning of 1952, Woman's Division sent two m workers: Miss Uniola Adams, R and Miss Margaret Prentice, R both formerly in China. They h been assigned to the medical w at Ganta Mission, which is largest interior station. Miss M Katherine Russell, who is also merly of China, is the third worker to be transferred to Lib this year. Miss Russell is expe to reach the field sometime in tober or November. She is a tritionist, and will work in hostel at Monrovia.

I do want to thank you for METHODIST WOMAN. I think e copy gets a bit better and I truly joy it immensely. Thank you for ing us all this information for just dollar.

Mrs. Willard O. Pete Waukee,

RURAL CHURCHES

ress Report

e Jamieson Subdistrict of the
odist Youth Fellowship (Hos-
Circuit) accepted another chal-
and is doing a remarkable
with it. They began conduct-
ervices in the various churches
he circuit on fifth Sundays.
conduct services at one church
leven o'clock in the morning
again in a different church in
evening. Their first service
med those present of the
odist youth program.
ie second series of services was
over to the planning and
ting of the worship service.
theme was the Ecumenical
erence held at Oxford last
The congregation, gathered
homecoming in that church,
ed new visions of the tre-
lous outreach of Christianity.
new church school has come
being at the New Harmony
odist Church. For the past
years there had been none.
the people realize the need for
chool and are eagerly working
ake it meaningful to those in
ommunity.
other significant event was the
tian Workers' School held in
er (Florida) Methodist Church.
was a three-teacher school—
redit classes for the Board of
ation and another jurisdiction
t class for the Woman's So-
. This was the first Christian
kers' School to be held in the
h. The response was greater
the minister and the Board of
ation had dared to hope. The
lment was forty-five. Eighteen
ed credit from the Board of
ation and eleven attended the
h-wide study, "The Negro in
Methodist Church." Even in
y conservative church, this
h-wide study was so pre-
l by the pastor that those who
led really became concerned
the subject and talked freely
ourage others to read the text
ecome familiar with it. Thus,
eel that at least a few preju-
may be breaking down.

ACONESS ADDIE MAE JAMIESON

Objectives and Reactions

By JANE HAHNE, *Principal, Lima High School, Lima, Peru*

Many times we missionaries stop to ask ourselves, "What are we doing? Is it worth while? Are we living up to the expectations of those who are making this work possible?" Sometimes such an objective look at our accomplishments is very depressing, but we try to keep this central fact uppermost in our minds: This is God's work. We believe we are here because God sent us and we want to give the work the best of our inspiration, talent, and energy as long as He sees fit to bless the ongoing of this school.

Although there are many new private schools opened in Lima, Peru, every year, the popularity of Lima High School does not waver. When the matricula is opened to the public, we limit the number of applicants to 250 for the forty places offered in preparatory. An equal number seek the thirty places in special English. The responsibility and heartaches involved in that elimination make this period the most difficult administrative problem of the whole school year. We give first consideration to Protestant children because religious prejudice in favor of Roman Catholicism is so deeply ingrained in the people that children of other faiths are discriminated against and mildly persecuted in the national and private Catholic schools, which are in a heavy majority. Next we give preference to sisters and children of graduates where it is possible. After that we accept children of any and every faith, color, and economic status, although we take the poor child in preference to the wealthy one if we learn anything about the family circumstances.

So our girls come to us each year, from the protégé of the president's wife to our own laundress' little girl, and once they put on their blue serge uniforms with the gold insignia of Colegio Maria Alvarado (our Peruvian name), the only social distinction is the child's own record of conduct, application, and progress in learning to get along with her schoolmates. That raises the question, "Why is Lima High—North American, Protestant, and democratic—so well spoken of and sought after?" We do not know. But it is our deep-seated conviction that the answer lies in the objectives of the Methodist schools of Latin America, which we sincerely try to live up to. That list begins with the words: "We recognize as the fundamental aim and objective of educational missions the task of bringing youth into a vital relationship with Jesus Christ and His Church and helping them to apply Christian principles to all life's relationships." And because those ideals appeal to our students, they risk excommunication from their church and at times estrangement from their own family to help us carry out that program.

There are thirty-five members of the faculty, including eight to ten missionaries. The school grades consist of preparatory (first to fifth primary) and five years of high school. Half the program is in English. Besides the college preparation course, we offer a commercial course in which the girls study Gregg shorthand, typing, bookkeeping, and secretarial training for two years. There is a constant demand for the girls' services after graduation because of their proficiency in two languages. Employers often add: "And their high moral standards."

We expect honesty, respect for the rights of others, punctuality, good conduct, good sportsmanship, independence of spirit, and a sincere effort to seek God's guidance—and we get all these reactions in varying degrees from the girls.

A picture of Miss Hahne and the missionaries at Lima High School appeared in the June issue, page 5.

NEW PROJECT

No Worker

Until about seven years ago, Windham, Ohio, was a small village of 200 population. At that time, the federal government placed a large housing project in Windham to accommodate workers at the nearby arsenal. This caused a rapid influx of approximately 4,500 people, crowded in the small area of the housing project and in the midst of a little community inadequately equipped to serve so many. Such a situation has made adjustment difficult for the residents, who were accustomed to their familiar ways, and to the newcomers, uprooted from many places. There are nearly a thousand children in the first six grades of the school, and only three hundred in grades seven through twelve. No estimate has been made of the preschool children, but there are hundreds of them.

There is great need to promote better understanding, to knit the community together in common endeavor, and to extend the church program so that it may reach all people. Since there is very little opportunity for family participation, the adult population needs to be encouraged in religious, social, and intellectual activities, both for themselves and their children. While the record of juvenile delinquency in Windham has not been particularly bad as yet, it is the desire of the local people to ward off possible future delinquency.

The Methodist Church building was recently lost by fire, but the church continues to grow. The grade-school building is used for services and the government-owned community building is available for activities created by a deaconess. It is felt that the services of a deaconess would be invaluable in helping the determined effort of the people to rebuild the church.

—Emma Burris,
Executive Secretary

Miss Bessie Hollows, last missionary of the Woman's Division to leave China, reached Hong Kong August 14, and sailed for the United States September 1.

A Missionary Language School

By LORA I. BATTIN

With difficulty I have just torn myself away from an unusual view of plains stretching out for many miles 7,000 feet below us, perched on this mountaintop in the Himalayas. With our mountain covered by a cloud, the sun on the distant plains points out the clear, far picture more distinctly than our everyday view. I am here for four months at this language school in Landour, Mussoorie, North India, where not only Hindustani, which I am studying, but Hindi (now declared the national language), Urdu from the Persian, and Punjabi all are taught. There are more than 280 students in the school, and by far the greater number are first-year missionaries. There are, I think, thirty-two denominations and at least ten nationalities represented. In this Woman's Division of Christian Service house where I am, among the twenty-six residents are representatives of ten mission boards or societies and six nationalities. A large part of the foreign community on the mountainside is made up of families with children in the American Woodstock (primary and high) School, which is at least as interdenominational and international as the Language School. Another such institution is the Community Hospital, with which several mission boards cooperate with funds and personnel. You can see that this community is a University of Ecumenical Life.

I find the Hindustani language more difficult than Chinese to speak, even taking into account the fact that I began to study Chinese more than thirty years ago. The grammar is very intricate. The script, however, which is phonetic, the letters always having the same sound, makes up to some extent for the difficult grammar and the new ways of using one's tongue. Living in such a large household of young, lively women with various tastes, ideas, and abilities is sometimes a little disconcerting, as when I cannot climb up and do the mountainsides either as far as fast, and as when the langu comes with more effort. But on whole it is a stimulating exp ence to see so many young pe of various nationalities and nominations all with the same c suming passion to spread the kno edge of Jesus Christ. To le something of the trials "senior m sionaries" can be to younger o is also an educational experie which it has not been my privil before to have in large doses. I too bad that there is no youn Woman's Division missionary our station to benefit from other university course.

Before coming to Landour spent one month in New Delhi listen in on a short course graduate nurses in preventive berculosis nursing. I atten daily with the small class of Ind nurses—five women and two m The course was given by the W Health Organization, and the dian government gave us an opp tunity to hear and meet some of national leaders, including work in social service and economics well as medical. What meant e more to me was the feeling of lowship which quickly develo in this small group, all but two whom were Christian, although but two were employed in gove ment institutions. This feeling kinship strengthened my ear conviction that here in India, well as in China, I can feel at ho

MISSIONARY PERSONNEL LUNCHEON

Realizing the great need for m missionaries, Mrs. W. S. Buckles, retary of Missionary Personnel of Kansas City District, sponsored luncheon meeting at the Grand A nue Temple, Kansas City, Misso one day last spring. The entire c mittee of each local church includ the pastor was invited. The total tendance was seventy-five.

Mrs. Ralph Roland, the confere secretary of Missionary Person stressed the importance of the c mittee and the need to recruit yo people for full-time Christian ser

BISTI SCHOOL

ng Waters

ne past year has been marked
a looking forward to water at
i School and Community Cen-
an extension of the Navajo
ol at Farmington, New Mex-
Since the erection of the school
946, water has been hauled
a the Navajo School, a distance
35 miles. The Jurisdiction
mer School of Missions held
Mt. Sequoyah in 1951 raised
75 toward the expense of drill-
for water.

he editor of the *Mission Mag-*
the Navajo School Annual,
es that the well symbolizes the
x at Bisti, which sends streams
iving water into Navajoland
a this Christian oasis in the
rt. With Christ as the "Living
er," flowing forth in abundance,
e missionaries cannot help be-
a blessing to the surrounding
le.

here are fifty-four children
a the prefirst through the third
e at Bisti. In addition to their
lar school work, they must
a English. It is a struggle to
a to converse in a foreign lan-
ge when it is not spoken in the
ns. Each Sunday a truck picks
he people for services at the
mmunity Center. The average
ndance is fifteen. Two have
e to drink at the Fountain of

SHEPHERD SCHOOL

ne third annual Shepherd
ol, for Navajo children not at-
ing school in the winter months,
n June 12. They were given
uction in many practical arts
ell as the usual rudiments of
ation. Learning Christian
as in both English and Navajo
Bible instruction interesting
he children. At the end of
ol an "open house" was held,
nich exhibits of art work, toys,
d garments, and Bible booklets
shown—visible proof of the
of the effort to educate these
ren in the Christian way of
g.

INTERESTING SCHOOL

Kingswood School

One of the most interesting schools connected with our church is Kingswood School at Kalaw, a town in the Southern Shan States of Burma. Kalaw, at an elevation of 3,800 feet, has an ideal climate, comfortable during the hot season, with frost and crisp air during the cooler months. Pine trees add to the beauty and general attractiveness of the place.

Kalaw is on the branch of the Burma Railways from Thazi on the main Rangoon-Mandalay line up through the Southern Shan States. It is also connected with Upper and Lower Burma by roads which in general run parallel with the railways. It is also connected by air with Rangoon, Mandalay, and other large towns in Burma through the airport at Hebo, a small town between Kalaw and Taungyi.

The following nationalities are represented on the staff of the school: Burmese, Karen, Anglo-Burman, Anglo-Indian, British, and American. The pupils are from the following national groups in order of their respective numbers: Karen 48, Indian 46, Burmese 33, Gurkha 17, Shan 15, Chinese 10, Pakistani 4, Anglo-Shan 4, Anglo-Burmese 3, Danu 3, Intha 3, American 2, and one each from Lahu, Mon, Sino-Burmese, and Anglo-Turko.

The Shans are a peaceful hill people, and it is a great pleasure to live among them. They were allowed much self-government during the British regime, and are still governed by their own *Sawbwas* or chiefs, most of whom have inherited their states. They are today a part of the Union of Burma, but have charge of their own autonomous states.

For many years Miss Mabel Reid, who has now returned to the United States for retirement, was principal of Kingswood. Misses Jeanette Oldfather and Etha M. Nagler are members of the faculty.

PERSONALS

Miss Marjorie Minkler, executive secretary of the Bureau of Town and Country, spent three months in Europe studying rural projects. She visited cooperatives and folk schools in Scandinavian countries, also the headquarters of the U.N. Food and Agricultural Organization in Rome. On part of her trip, she was a member of a rural life tour conducted by Professor Rockwell Smith, rural sociologist at Garrett Biblical Institute, Evanston, Illinois.

Miss Muriel Day, executive secretary of the Bureau of Educational Institutions, returned the last of August from a two-months' stay in Europe. She observed educational procedures in England and on the Continent.

Miss Elizabeth M. Lee, executive secretary of Latin America, and Miss Sallie Lou MacKinnon, executive secretary for Africa and Europe, attended the thirteen-day conference of the International Missionary Council held at Willingen, Germany, in July. Following that conference, Miss MacKinnon flew to Africa to visit the projects under her administration in the Belgian Congo, Southern Rhodesia, Mozambique, Angola, Liberia, and Algeria. She expects to return to New York about December 15.

Miss Lee returned to New York and flew on September 12 to South America for a visitation tour of projects under her administration.

Recent Arrivals From—

Belgian Congo: **Miss Elizabeth Dalbey (Central Conference), 2121 Loveland Avenue, Erie, Pennsylvania.**

Cuba: **Miss Sara Fernandez, 3106 15th Street, Tampa, Florida.**

Japan: **Misses Ethel Hempstead, care of Rev. John N. Hempstead, 207 South Walnut Street, Blairsville, Pennsylvania; Marie Elizabeth Church, care of Mrs. A. K. Turner, 2824 N.E. 38th Avenue, Portland 13, Oregon.**

Philippines: **Miss Mary Deam, 212 W. 45th Avenue, Gary, Indiana.**

Southern Rhodesia: **Misses Frances Hackler, Mansfield, Texas; Mildred Taylor, 1010 Olive Street, Decatur, Alabama.**

Recent Sailings For—

Angola: **Miss Alpha Miller.**

Belgian Congo: **Misses Ethel Homfeldt and Edith Martin (Central Conference).**

India: **Miss Florence Salzer.**

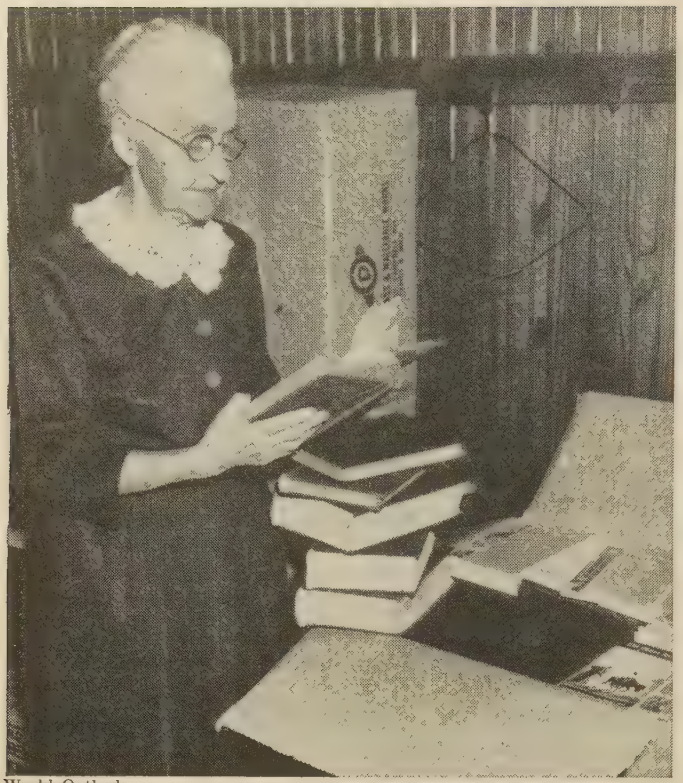
Malaya: **Miss Florence Smith.**

Philippines: **Miss Carol Moe.**

Uruguay: **Miss Dorothy Nelson.**

Deceased

Word has been received that Miss A. Dora Welch, retired, for many years a missionary in North Africa, died in England, June 29.



World Outlook

Mrs. W. A. Payton of Danville, Illinois, sorts, dusts, and packs books for shipment to Faith Cabin Library. Mr. Willie Lee Buffington, who started the movement as a young South Carolina mill hand, still directs the project. It is now an extension of Paine College, Augusta, Georgia, and serves more than sixty communities. Credit is given through Supply Work for new books sent to Faith Cabin Library and for the cost of shipment for new or old books. Address Mr. W. L. Buffington, Paine College, Augusta, Georgia

Share a Book, Sister!

By W. L. BUFFINGTON

SINCE John Wesley's heart was "strangely warmed," his followers have eagerly sought to share their experiences of God's grace in their own hearts. Warm-hearted and concerned Methodist women in sixteen conferences in Methodism have been "sharing books" with Faith Cabin Library, an extension of Paine College, Augusta, Georgia. As a result, sixteen rural and semirural communities have a school-community library where just a few years ago there were only bare walls and empty shelves and a longing among Negro citizens to have access to a library and good books. No matter how keen the desire, there were so many obstacles to overcome that the dream was only a dream—a library was something for the future, something for which to wait upon the Lord.

The Lord was in the "miracle of the books," when we invested a dime in five two-cent stamps and appealed to friends of youth to help build a library in our home community. The Negro citizens of that South Carolina rural community provided a log cabin to house those first books. Since that day in 1931, when the first library was a reality, seventy other communities have been able to say, "me, too."

During 1951-52, under our direction, six communities were given the kind of aid that enabled them to realize their dream of a library. Many of those already in existence were given additional books to add to the usefulness of their service. The dedication service for the library at Jessup was broadcast on a local radio station, which was something new in this work.

"Share a Book Today" has long been a slogan in this work. It important because all the books f this work are contributed. Most them are good used books, b every now and then someone sen new books or makes the purcha of new books possible. Share book today! You can do this as a individual; or all the members your society can join in the effo If your district or conference is n among the sixteen conferences a ready supplying books regularl why not write for informati about how to make "Share a Boo a conference or district proje Each of the seventy-one Fai Cabin Libraries serves the scho and community—so any book th would be of interest and service your home or school or communi will meet a real need in the ar in which this project serves. The is a need for good fiction, both f children, teen-agers, and adult books for the smaller folks; bio raphy, religion, history, literatur the classics. A good test of t value of your book would be ask this question: If your comm nity did not have a public librar and your home was lacking books, would the book you want share have interest and usefulnes

How thrilling to be able to gi this kind of assistance to comm nities struggling for better faci ties—to enable their children to better prepared to meet life—a to be able to do what you do the name of the Christ and his ar The Methodist Church! It gives spiritual lift to all who have a pa Let us share in that life by "shari a book, today."

Supply Work

UPPLY WORK PROJECT

Woman's Society of Chris-
Service of the John Stewart
odist Church, Upper San-
, Ohio, conducted a most suc-
l Supply Work project on
of the Navajo Methodist
on School, Farmington, New
o. It was a sewing project
ke dresses for the school girls.
dresses were modeled at an
Parade Style Show at the
r monthly meeting of the so-

ures tell a success story. Forty
n gave material; twenty-
women made the dresses;
-eight girls and young women
ed the dresses. For variety,
ys modeled new blue denim
which were sent along with
esses. More than 150 attended
rogram. The society received
er credit for $176.74.
ore the dresses were modeled,
E. J. Cook, the local secretary
pply Work, gave a talk on
eeds and living conditions of

Young people of the church were delighted to model dresses made for the Navajo Methodist Mission School

the Navajo people. She also told about the program of the Navajo Methodist Mission School.

This sewing project was a fine piece of cultivation work. It dramatized missions and helped to develop a missionary interest among the children and youth.

LATE CHRISTMAS PACKAGES

It is more than possible that some of the children at Browning Home and Mather Academy, Camden, South Carolina, were disappointed last Christmas because the packages that are pictured below arrived too late to be distributed. Of course, the contents were used, but not as they were intended.

Do send your boxes early. Thanksgiving time is not too early. Remember that wrapping the gifts takes time. The wrapping must be done by the workers in their spare moments, and they are few.

If the individual presents are gift-wrapped, be sure to tie a card to the package indicating three things: (1) what is in the package, (2) for what age, (3) whether it is for a boy or a girl.

Be very sure that packages are wrapped securely. Note the torn carton in the picture.

nas packages rived too late at ing Home and Academy, Cam- South Carolina distributed last year

GRATITUDE FOR RELIEF FUNDS

These touching words of gratitude come from a Korean Christian woman, a former teacher in a Methodist mission school. Her husband was killed by the Communists and her baby died from exposure on the refugee trek southward. Miss Billingsley found her and her four children in a Pusan refugee camp, living in the corner of an old kitchen, surrounded by many other family groups huddled nearby in crowds and filth. With relief funds, better living quarters were secured for Mrs. Song. In gratitude she wrote:

Now it is near ten o'clock at night and I am sitting in a real room, since such a long time roaming around as a gipsy. Children are sleeping so soundly. I look around again and again and I realize every time that I am now sitting in a real room.

Upon my arrival here in this room, I thanked God. It is a sunny, quiet room and everything is nice. How could I ever express all my heart's flowing endless thanks to you. Early every morning I look up the beautiful morning stars which tell us the love of God. At the terrible refugee place we never looked these beautiful sight at all. With happy heart I am going to bed now.

Again I thank you.

With love,

Hyo Sun Song

APPRECIATION FOR GIFTS

Miss Ethel Laird, Korea missionary, wishes to thank the many friends who sent relief goods for her to take to Korea. Delayed sailing has prevented proper acknowledgement of these gifts. Miss Laird expresses deep appreciation for this help to Korean friends and promises to thank each donor as soon as possible.

Circles WORSHIP AND PROGRAM SUGGESTIONS

Ambassadors for Christ

"BLESSED ARE THE POOR IN SPIRIT"

By SATURNINA LARA

The meditations for the Circle Worship Services for the coming year will be written by women from various units of the World Federation of Methodist Women

HYMN: "Mid All the Traffic of the Ways" (*The Methodist Hymnal,* No. 341)

MEDITATION: One Sunday morning while I was listening to a sermon, I grew restless. I could not understand what was the matter with me. I did not seem to enjoy the sermon. Then I began to scold and blame the minister for not taking time to prepare his sermon. I wanted to leave the church before he ended his talk, but I hated to disturb the people on my way out. I made up my mind to stay.

After the service was over, I noticed that everybody was congratulating the preacher and commending him on his fine and wonderful talk. I could not comprehend; there must be something the matter with me. Anyway, I left and walked home with some friends. I felt somewhat ashamed of myself, for I was the only one who did not enjoy the service. While we were walking, the friends continued to review and praise the splendid sermon.

I became honest with myself and found out that I was self-conceited. And my pride and self-conceited feelings had filled my mind, leaving no space for me to appreciate the ability of others.

The woman who is poor in spirit does not exalt herself, neither does she see so much good in herself. Instead, she lets Jesus make the estimate about her qualities and abilities. She feels humble and unworthy all the time.

Jesus told us about two men who went to pray. One prayed exalting and praising himself for all his own goodness, and after he ended his prayer he went home dissatisfied and heavy, for he felt no change in his life. But the other one prayed with shame and trembling of heart within himself. He could hardly talk, confessing his many sins to God in all humility and humbleness, boasting of nothing but rather depending only on the kindness and forgiving heart of God. Jesus said that this man went home relieved and released from his burden of sin. Peace and happiness took possession of his starving soul.

The woman who is poor in spirit has many good and kind friends. She has fellowship with Christian friends all about her. She has no worry and cares, for there is peace and joy in her heart, and heaven is her sufficient and everlasting reward.

PRAYER: Our heavenly Father, we are so prone to be self-centered. We pray earnestly that by Thy grace and by the power of the Holy Spirit our lives may become Christ-centered. Then Thy joy and peace that passeth understanding will be ours. In Jesus' name we pray. Amen.

HYMN: "Jesus, the Very Thought of Thee" (*The Methodist Hymnal,* No. 348)

PROGRAM SUGGESTIONS:

1. Ambassadors for Christ are serving in the name of the Wesleyan Service Guild.
   a. Ask a Guild member to explain the emblem which is on the cover of this issue. If you do not have a Guild, give the "Do You Know" facts on page 3.
   b. Present the special interests of the Guild. For information concerning the projects, consult THE METHODIST WOMAN for the following months: March, pages 33, 34; May, pages 30, 31; June, page 24; July-August, pages 33, 35.
   c. Have a brief resume of the Guild activities in your church. If you do not have a Guild, discuss the possibilities of organizing one. If favorable, relay the opinion of the group to the president for action.

2. Ambassadors serve through many vocations.
   a. Present the picture section of the October WORLD OUTLOOK showing work among the Puerto Ricans in New York City.
   b. Have a few of the vocations given by impersonations: medical social worker, page 6; nurse, Mary Johnston Hospital, page 13; social worker in a Bethlehem Center, page 14; teacher, Lima High School, page 1

3. Quiz
   a. What happened on October 6, 1950
   b. Why is September 30, 1952, a day to be remembered?
   c. Who was the first college graduate of her group?
   d. Where can you pick out Christians by their shining faces?
   e. What areas need special emphasis in leadership training?
   f. When is World Communion Sunday?
   g. How early should Christmas boxes be mailed?
   h. What library has what slogan?
   i. What is the main duty of a medical social worker?
   j. Why is a Nurses' Home needed at Brewster Hospital? Name the other Week of Prayer projects.

4. Ambassadors for Christ include lay women in local situations as well as the missionaries in home and foreign fields. How can we witness in our communities?
   a. Discuss the article "Know Your Courts" by Dorothy Tilly in the October issue of WORLD OUTLOOK.
   b. Looking forward to the observance of United Nations Day, October 24, present some of the resource material listed on page 27 of this issue, such as *A Christian's Primer of United Nations,* or *Making the UN a Part of Family Life.*

Miss Lara, a member of the Philippine Unit, is recording secretary of the World Federation. Her pictures of her appeared in the July-August issue, pages 5, 18.

Concerning Work Packets

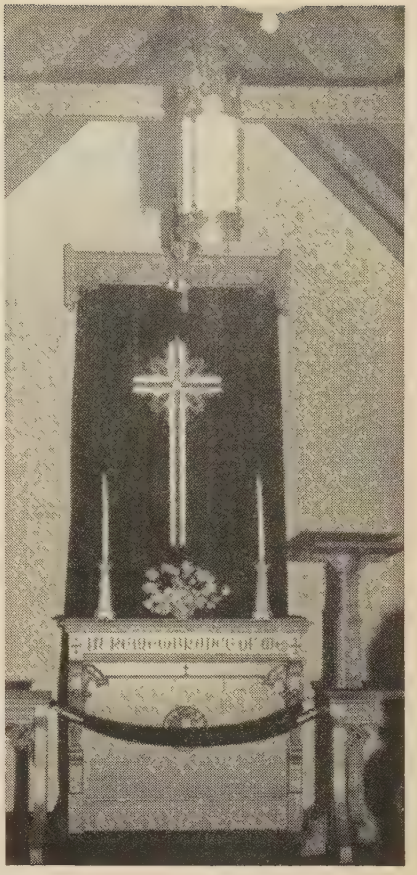
Please do not order Work Packets from Literature Headquarters. The supply of the *Twelfth Annual Report* is exhausted as well as the *Guide.* The *Thirteenth Annual Report* will not be ready until January 15. Therefore the packets will not be available until that time.

The Meaning of Communion

By ELIZABETH B. DINSDALE

consultation with the Reverend Mr. George Harrison, Arlington Methodist Church, Arlington, Virginia

One-half hour worship service requiring a leader, reader, pianist or organist, and vocal soloist. Adapted from "Instructions in the Life of Prayer," used by the kind permission of the Forward Movement Publications of the Protestant Episcopal Church, and "The Meaning of the Communion," a a pamphlet by E. Stanley Jones (Tidings)



MN: "Breathe on Me, Breath of God" (*The Methodist Hymnal,* No. 180)

INTRODUCTION

The Holy Communion is the Sacrament given to us by Christ on the night before His crucixion.

It is a sacred meal at which the iving Christ is host. Around the ymbolism of food, a worship ervice is built. And, as in all vorship, it is the worship of God.

In this service we worship God irst, by praising Him and giving hanks for all the blessings howered upon us.

Then we seek forgiveness for our ins, and the renewal of our lives n Christ.

Fortunately, we do not need to be aints to seek this communion vith God—but we must be willng to be different, and to be lifferent without reservation.

Our purpose today is to explore ome of the things we can do o become remade—reborn—at very Communion.

We will review the beautiful ymbolism of this service, and ow we may identify ourselves vith it.

What we *think* as we sit in church makes a difference.

These are precious moments we can hold close to our hearts.

In no other service shall we find such enrichment by being aware of every bit of symbolism and being alert to the prayers and responses.

o it is with humility and with he desire to prepare ourselves for the Communion, that we think now of ways in which we may become new again in Him.

We shall proceed by reading portions of the Communion Service from *The Methodist Hymnal,* followed by brief explanations and suggestions.

II. CALL TO WORSHIP

We are called into the presence of God.

We hear the Ten Commandments—the old law, and the Beatitudes—the constitution of Christ's kingdom.

In this respect, the Communion is a service of instruction. For, if we open our minds and hearts, we will receive new light each time we hear this Scripture.

Parenthetically, we suggest reading the sixth chapter of the Gospel of St. John for further light upon the meaning of the Communion.

III. OFFERING

The minister reads from page 527.

Now we really enter into the Communion. We begin the important act of *giving ourselves.*

We place our money offering on the plate; it is passed to the minister, who places it on the altar. It is a symbol of ourselves, offered for sacrifice.

We all know how easily the outward actions of the offertory can take place without any deep interior actions within ourselves; so we must consciously remember that the token of money represents our giving ourselves to God, wholly and unconditionally, so that we may experience change, change without reservation. This requires a costly act of will—our identification with the offertory token is not done automatically. But it is essential before we experience the rebirth of the spirit.

Thomas a Kempis wrote:

> "Whatsoever thou givest besides *thyself,* is of no value in His sight, for He seeks not thy gifts, but *thee.*"

This inner conflict takes place during the offertory each Sunday of our lives! Constant warfare between self-getting and self-giving.

It is up to each worshiper which spirit will win.

At the end of the offertory, we shall be just a little more like the world, or just a little more like God.

Interior actions, then, to help us:

1. Keep our eyes upon the altar where our money token lies.
2. Let there be interior silence,

even though there is music in the church.

3. When placing our money offering in plate, use it as a token. Say to ourselves, "In this money, O Lord, I offer Thee *myself*, wholly, unconditionally."

IV. Fellowship

The second great concern of the Lord's Supper—we shall remember our brethren, especially those from whom we are separated by anger, ill will, or forgetfulness. The minister reads to us the Invitation:

> "Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors. . . ."

It is evident that we must be in love and charity with our brethren *before* we can receive the *renewing power* of the Communion.

Let us then *remember* our brothers as well as ourselves by bringing them to the Communion rail with us.

The truth is our self-offering is incomplete and imperfect until we grasp the fact that our brethren are vital parts of ourselves. *Jesus* tells us to pray for our enemies.

We are to love our enemies, bless them that curse us, do good to them that hate us, and pray for them which despitefully use us and persecute us. And we are expressly told why we are to do this—that we may be the children of our Father which is in heaven.

This is a part of the Lord's Supper for which we must prepare *in advance.*

There isn't time during the responses to recall those whom we especially want to bring to the Communion table with us. Helpful to write out a list—enemies, both personal and national, sick persons, our minister and our church, others. Then, as we take our place we can join in this great fellowship by slowly naming the persons to ourselves. *And with our spirit* take each person by the hand, and bring him, with ourselves, to God's altar.

By this act, the meaning of the offertory has been greatly deepened.

Our little selves have taken our rightful places—within the large family of God.

V. Judgment

The minister reads the General Confession, page 529.

Now we are all standing together —God's family—before God, our Father.

We are looking up into His eyes, and He is looking upon us.

There is no escaping those eyes. All our hypocrisies, our masks, our pretendings are swept away before His gaze.

The One who is looking upon us is One "unto whom all hearts are open, all desires known, and from whom no secrets are hid." He knows us through and through.

It is for us a time of judgment, and this is a mighty act of God: something which He seeks to do for us, and which we cannot do for ourselves.

What is judgment?

> Judgment is essentially a declaration of man's true status. God knows our true status, and He wants us to learn it from Him. It is the necessary prelude to our asking Him to recreate us, to save us.

Let us be very sure we realize who this is that judges us.

It is not the nation, our community, our neighbors—it is the Almighty God.

The *standard* of God's judgment is His Son.

Our lives are held up before His life, and by that life all of us are revealed to be sinners.

God now asks us if we "intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways!" We sink to our knees, spiritually, in confession. This General Confession, which has been read, may seem exaggerated or morbid to us, until we realize that the church's language intends it to be a *corporate* confession. We are joining with the whole family of God, confessing the family's sins. Our natural human reaction is to point condemning fingers at the sins of others!

The spirit of the world is the spirit of the Pharisee—"I thank Thee that I am not as other men." But there is a better way.

At the Lord's table, we are bidden to acknowledge and confess the sin of the world as our corporate sin. We are voluntarily to accept and bear responsibility for all the sins of our brethren, remembering that they bear our. Here is the true cooperative society.

We cry out from our hearts—

> "Have mercy upon us, most merciful Father.
> Forgive us all that is past."

Preparation at home:

> Choose specific matters we shall confess.
>
> Headlines of the newspaper offer ample opportunity.
>
> Many people do not see even as related to God, do not see sin, do not confess; so we must confess for their sakes.
>
> For the church, the nations, repent and confess.

VI. Forgiveness

The minister reads the paragraph beginning with the words, "Hear what the Scripture saith to the of a humble and contrite heart," page 529.

How gladly we hear these words —they *mean* that we are *forgiven!*

The heavy burden of our sins and sins of the world, are overcome by the goodness of God. Not only does He bear our pain, but He also transforms evil into good by forgiving our sins.

Never can we *merit* this gift of God.

But we can meet the obligation it imposes.

To be forgiven by God means that, on our part, we must also become forgivers.

The truth is that only when we forgive those who have trespassed against us will we have the proof that we have been forgiven by the Father!

The *words* of this service actually carry meaning and power from one mind to another.

There is also a need for us to have a definite *act* upon hearing the words of God's forgiveness.

When we hear, "Christ Jesus came into the world to save sinners," *let us inwardly say,* "Thy forgiveness, O Lord, I thankfully receive."

Also, we need a definite act whereby *we at once seek* to *become* a forgiver. So, let us name, to ourselves, someone who has hurt us or injured us, and say—"Father, forgive Mary."

Thus we offer ourselves to be the *carriers* of God's forgiveness to that person. And it will often follow that God himself presents us with an opportunity of actually doing good to that person.

VII. Praise and Thanksgiving

Here the mood of the Lord's Supper changes sharply with these versicles and responses—

Minister and congregation (*responsively*):

"Lift up your hearts.

We lift them up unto the Lord.

"Let us give thanks unto the Lord.

It is meet and right so to do."

These sanctified words, which come to us from the third century, signify that now our eyes are cleansed and opened by God's forgiveness, and *we can turn to another contemplation:*

We are lifted up, as we hallow His name, and focus our attention upon His Son, our Lord Jesus Christ.

Here is held up, before our eyes, God's sacrifice.

Here is our pattern, our goal, our guide, our way.

How wonderful for us that He who is held up before us is not a myth, a hope, or a figment of man's imagination. He is a real, historical person who lived as God come down to earth.

Christ is the one who lived the one, true, and perfect life among men. And that life is not simply to be adored and admired.

God calls upon us to *seek to imitate* that life!

At this memorial service we are asked, particularly, to do two things:

> "Take, eat: this is My body which is given for you. . . ." and "Drink ye all of this, for this is My blood of the new covenant which is shed for you, and for many, for the remission of sins."

Our Lord's words at His Last Supper were: "Do this in *remembrance* of me."

Vocal Solo: "Let Us Break Bread Together on Our Knees." [1]

VIII. Consecration

The prayer of Consecration retells the sacrifice of Christ. The full and perfect and sufficient sacrifice which He made for the sin of the whole world is hereby commemorated. His Incarnation, His holy life, His passion, His death, resurrection and ascension are remembered in gratitude and praise.

Here the minister breaks the bread as a symbol of the broken body of Christ and he takes the cup into his hands.

These are significant acts, for he is asking God to *consecrate these elements.* He takes *ordinary* bread and wine, and asks God to make them things very much out of the ordinary, to make them *sacred.*

For us, they become—spiritually—the Body and Blood of Christ.

We present ourselves, now, wanting to be recreated and made new. We entreat God to change us, and we know that He deeply desires to change us. Before kneeling at the Lord's table, we join the minister in praying the last prayer on page 530.

As the bread and wine are *by faith* taken into our bodies and become a part of our blood, bone of our bone, and tissue of our tissue; so the very life of Jesus is taken into ourselves and assimilated.

His strength comes into our weakness and replaces it.

His purity comes into our impurity and replaces it.

His body comes into our bodies and makes them healthier and more wholesome.

His mind also comes into our minds.

His total life comes into our total lives, and we are renewed to our fingertips.

All this is done by faith.

"This is My body which is given for you. Take and eat this in remembrance that Christ died for you, and *feed on Him in your heart by faith,* with thanksgiving."

We accept our Lord's invitation to meet Him at the Communion table. In the Sacrament we find Him, as multitudes have found Him, ministering to our spiritual need.

Throughout the service, we have offered our old selves.

Now we expect to receive a new self.

We accept the elements *not* to receive what *we* want, but what God gives. For God's purposes and plans for our lives are so often quite different from our own. This is another opportunity to surrender our will to His.

As we receive the consecrated bread, we *inwardly* say:

> "Whatever Thou dost give, O Lord, that I will to receive, and I devote it to Thy service."

And, as we receive the consecrated wine, we inwardly say:

> "Whatever Thou art giving me, I humbly receive, and devote it to Thy service."

[1] A spiritual arranged by William Lawrence. Published by McLaughlin & Reilly, Boston, Massachusetts.

It is not only essential to receive with humility what God sends us, but it is also essential that we offer it back to God to be used for His service.

The truth is: God's gifts are given to be used, not hoarded and kept. We are to be channels, not terminals, of His grace.

After we have partaken of the elements, a cleansing, refreshing experience, we rise to sing the "Gloria in Excelsis."

"Glory be to God on high and on earth peace, good will toward men.
We praise Thee, we bless Thee, we worship Thee,
We glorify Thee,
We give thanks to Thee for Thy great glory."

Organ plays first strains of "Gloria in Excelsis," then fades under—

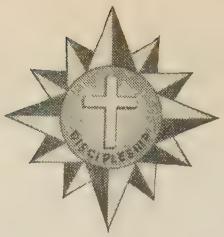
We leave the Holy Communion with a mission.

Now that we are more truly the Body of Christ, He sends us out into His world to live His life amongst men.

The blessed benefits of the Communion will surely bear fruit, since we have truly *engaged* in this worship.

The final action of the Communion is not the blessing the minister pronounces, for the real blessing is the blessing of those who are sent out by God Himself to be His missionaries to the world. We are to be His witnesses—and to testify to men, that we have been with God. In the moment of silence following the minister's blessing, let us say to ourselves—

"LORD, HERE AM I, SEND ME."



Quotes

From the Quadrennial Emphases:

1. We will seek to grow as Christians.

3. We will seek with Christians everywhere the sustaining fellowship and power of a world Christian church

Through concerted efforts to interpret the vows of the church and to create a greater loyalty to them.

From the Articles of Religion in the *Discipline*:

XVI. Of the Sacraments

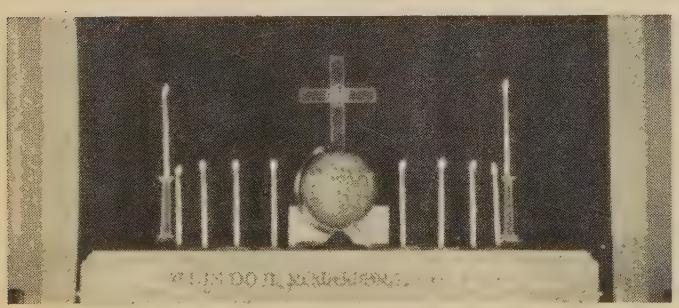
Sacraments ordained of Christ are not only badges or tokens of Christian men's profession, but rather they are certain signs of grace, and God's good will toward us, by which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm, our faith in him.
There are two Sacraments ordained of Christ our Lord in the Gospel; that is to say, Baptism and the Supper of the Lord.

XVIII. Of the Lord's Supper

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather is a sacrament of our redemption by Christ's death; insomuch that, to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ.

From *The Methodist Primer*, by Bishop Charles Claude Selecman:

"To quote Bishop Moore again: 'The taking of the Sacrament of the Lord's Supper is the supreme act of worship of any Christian. It cannot be neglected or slightly regarded without possible religious peril.'
"Therefore every Methodist church should observe this sacrament with regularity and all members should attend upon this means of grace."



World-Wide Communion Sunday October 5

Missionary Personnel

The I-3's held an evaluation conference in India last December. Out of their discussion they evolved the following statements. Not every member concurred in all the comments, but the listing gives an insight into the whole group thinking. No effort was made to list the benefits in order of importance.

Benefits of the I-3 Program

Opens up a new world of thought and understanding.

Forced to rethink the whole basis of the Christian way of life and the way we are living it.

A change of emphasis in our living.

Being able to cross national and cultural boundaries and at the same time maintain a sense of brotherhood. The idea of the universal Christian family is made more real.

Direct contact with Christian missions as they really are.

Better understanding of the international political scene.

New perspective of our own country, culture, and church. Better appreciation of the good and bad of our own country.

Fresh understanding of the Bible. Bible stories take on a new vividness as a result of contact with the Orient.

New curiosity for learning.

Fresh sense of discernment in the nonessentials of life, with a renewed emphasis on spiritual values.

Education through travel.

Satisfaction in doing a needed job.

Knowing people of other religions.

New realization of the meaning of responsibility, and the personal growth that comes from assuming responsibility.

New missionary interest created in local churches in America.

Information and Action

Dear Friends:

When you receive this issue of THE METHODIST WOMAN the Woman's Division of Christian Service will have been organized for the new quadrennium. The Department of Christian Social Relations and Local Church Activities will have a new chairman! Who she will be remains to be seen—but she will carry on in the same helpful, understanding way that continually marked the administration of Mrs. James Oldshue, retiring chairman.

The new *Handbook* on Christian Social Relations and Local Church Activities (price, 25 cents) will be ready in late September. Send your orders to Literature Headquarters as quickly as possible. This is the most important tool for you and your committee. You may well study together its content as you convene for your committee meeting in early October. The content includes such things as (a) the history of the program of Christian Social Relations and Local Church Activities (it had its origin in the very heart of the missionary program); (b) the machinery and channels through which you and your committee work; (c) a *sample report* which may help you make your own report if you are new; (d) some helpful methods of work and the tools at your disposal; (e) by-laws—note the new ones! (f) the Social Creed of The Methodist Church; (g) social pronouncements on vital issues as adopted by General Conference; (h) and finally a comprehensive list of agencies, some of which will be of help to you.

The General Election is just around the corner. You and the secretary of Status of Women of your Woman's Society and the chairman of Christian Social Relations and Local Church Activities, and the secretary of Status of Women of the Guild, with your committees, will be giving major attention to eligible voters. In most states *registration* for voting will be over! That part of your job has already been done! Now you have left two jobs to do: (1) To help the voters get informed about the issues—the platforms and qualifications of the candidates. The suggested criteria in THE METHODIST WOMAN for June may help! Radio, TV, newspapers, *and* THE METHODIST WOMAN will interpret issues. (2) To encourage every eligible voter to go to the polls and vote his or her convictions on November 4. Why not organize a "transportation caravan" to the polls!

October 24 is U.N. Day. Already you have been working with other church and community groups in planning the observance of this day. *This emphasis on our world responsibility as citizens must be continuous.* Why not use these special days (U.N. Day, October 24; World Community Day, November 7; and Human Rights Day, December 10) as a time for stimulating new interest and taking stock of progress in shouldering our responsibility?

The following pages, 26-27, will focus your attention on *Human Rights* in terms of your own task ahead and in terms of the issues that must concern us as we look toward the observance of Human Rights Day.

Be sure to check the list of available resources found on page 27, and keep it in your files. Order the materials as you need them.

Looking toward the observance of Human Rights Day, may we close this letter to you with the following prayer written by Mrs. Ted Baun of California as one of the assignments in the class on Home Missions and Human Rights:

Dear Father:

Look in tender mercy upon us in our personal sin of following an accepted social pattern rather than stepping out to set a pattern of brotherliness.

Look in tender mercy upon us in our personal sin of unconcern for others around us who are deprived of personal, or economic, or social, or religious rights.

Look in tender mercy upon us in our corporate sin as citizens in permitting ordinances and laws which discriminate against anyone because of race, creed, color, or occupation.

Look in tender mercy upon us in our corporate sin of allowing material advantage to one group outweigh the human values to other groups.

Look in tender mercy upon us in our many sins of unbrotherliness; strengthen our desire to know, our wills to act, our courage to hold steady, and our patience to believe that with Thy help right and justice will prevail and that the kingdom of God may be realized.

Sincerely yours,

THELMA STEVENS
DOROTHY WEBER
MARGARET R. BENDER

Human Rights Day

LET'S MAKE THIS YEAR'S CELEBRATION MORE MEANINGFUL

LAST December 10, Human Rights Day, was celebrated by at least seventy-one countries. This year the number of countries celebrating this international holiday may be even greater. In this country no one has been able to make an accurate count of the number of communities which have had celebrations. This year, however, it is important for the United States to increase not only the number but the quality of our celebrations.

Once again we will make every effort to insure good publicity and to arrange for movies, music, dramatic presentations, and anything else that will help to arouse public interest. We must, however, in a new awareness of how important human rights are to peace here and elsewhere in the world, realize that there are things which this celebration of Human Rights Day needs to do for our communities. The fact that one of our approved studies this year is "Home Missions and Human Rights" should make the task much easier. Perhaps a new celebration may be action growing out of study, or perhaps the study will help a group that has already worked on this project in other years to bring new enthusiasm to the occasion.

This is a crucial year in American history. What we do in such a year with our work on Human Rights may well determine whether the third goal of this department's quadrennial program will be achieved. "The Universal Declaration of Human Rights" must become the "worksheet" on human relations everywhere.

An election year is always one in which facts get surrounded with masses of propaganda and confusion. This process has been intensified this year because of the very complexity of the problems which surround the United States as it takes account of its relation to the rest of the world.

At this point probably more confusion about human rights exists than has ever existed before. Illustrations of this abound on every side—people who should know better misinterpret the Universal Declaration of Human Rights. A newspaper reporter went out on July 3 with the first few lines of the Declaration of Independence typed on a plain piece of paper. He approached citizen after citizen saying that this is a resolution he would like to get accepted at a meeting. He got no signatures. Some remarked that it sounded socialistic, some said it sounded communistic. No one recognized the words for what they are.

Recognizing how dangerous this confession is to the peace of the world, we will need to make sure that our Human Rights Day celebration makes a start, at least, at accomplishing the following things which have become crucial.

1. Church people must understand our religious motivation for insisting upon these rights. For material see *The Bible and Human Rights** (Kathleen MacArthur); *These Rights We Hold,** and *The Churches and Human Rights.*[1] We must also recognize the kind of selfish motivation which makes most of us more "professing Christians" than "practicing Christians" in this field.

2. We must understand the Universal Declaration of Human Rights and the proposed Covenant on Human Rights. We must know that the Declaration provides a *standard* of human rights upon which the nations making up the U.N. have been able to agree. And we must know that the covenants which are being prepared can in no way abridge the liberties and freedoms we now enjoy. We must follow the development of these covenants sufficiently to understand why we feel a need for covenants which bind those countries that sign them to *enact by their own legal processes* laws that will make the provisions of the covenant apply to their people. We must know why two covenants are considered desirable by some countries and why others would rather have one.

3. We must decide what we are willing to sacrifice so that the standard of the Universal Declaration may apply to all peoples everywhere. We must also understand what achieving this standard everywhere could mean in the temporary lowering of living standards in countries which have drawn wealth from colonial possessions.

4. We must be clear on the things that we think we can do here in this country immediately. For example, we must understand that "Freedom to seek asylum from persecution" implies to the victim of persecution who reads it that there must be countries open to him where he can begin a new life. The extent to which we will make a reasonable adjustment of our immigration laws to permit some of these desirable displaced persons, who dare not return to their native lands, to join friends or relatives in our country is very important to our position in the eyes of the world. Too long the would-be immigrant has dreamed of going to the United States, where in the New York harbor stands a statue inscribed with the magic words, "Send me your tired, your poor, your huddled masses yearning to breathe free," only to find that he was caught in a tangle of immigration laws which often seemed unfair and discriminatory to him.

. We must acknowledge the
d of other people to express their
ires in the field of human rights.
. Closely related to number five,
must have a historical eye for
desires of other peoples, know
y they want the particular things
y do want.
. We must know the opposition
human rights, both on the do-
tic and the international scene.
familiar with both its state-
nts and its implications and
w the answers.
. We must recognize that gov-

ernment must often follow the people, and that a public well educated in those fields may find their governments more willing to move forward than they had expected.

9. We must know our allies—those organizations with which we can work for these goals. See the June issue of THE METHODIST WOMAN, *You Hold the Key*,* and Christian Social Relations *Handbook*.*

The things which we have listed are, of course, going to take persistent work and continued study. However, a celebration of Human Rights Day, 1952, can, if carefully worked out, weave much of this into a really meaningful celebration, and into augmented study programs which will come to grips with the fact that this is a big job and one that will take the best we have if we are to put our own thinking in order.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

[1] Available from National Council of the Churches of Christ in the U.S.A., 297 Fourth Avenue, New York 10, N. Y. 5 cents; 100 for $4.00.

WHAT RESOURCES DO YOU HAVE?

he following materials are avail-
e at Literature Headquarters,
0 Reading Road, Cincinnati 37,
o, or Distributing Offices:
E FAMILY—A CHRISTIAN'S CON-
ERN, 65 cents each.
GESTIONS FOR STUDY, THE FAM-
LY—A CHRISTIAN'S CONCERN, 20
ents each.
NDBOOK ON CHRISTIAN SOCIAL
ELATIONS, 1952-1956, 25 cents
ach.
TES' LAWS ON RACE AND COLOR,
4.00 each.
YOU HOLD THE KEY TO HUMAN
IGHTS, 50 cents each.
OF THREE CHARTS ON HUMAN
IGHTS PRACTICES, 50 cents.
CHRISTIAN'S PRIMER OF THE
NITED NATIONS, 25 cents each.
GS OF THE U.N. (a sheet), 10
ents each.
MAN RIGHTS FOR REVOLUTION-
RY TIMES, 30 cents each.
WORLD IN YOUR HANDS, 35
ents each.
ERE DOES CHRISTIAN CITIZEN-
HIP START? 3 cents each, 12 for
5 cents, 100 for $1.75.
AT COULD NOT THIS CHILD BE-
OME? 3 cents each, 12 for 25
nts, 100 for $1.75.
MY CHILD (a narcotics leaflet),
cents each, 25 for $1.00.
FAITH BUILDING A WORLD
HRISTIAN COMMUNITY, 15 cents
ch.
MEXICAN AMERICAN, A NA-
ONAL CONCERN, 25 cents each.
PEOPLE TAKE THE LEAD, 10
nts each, 2 for 15 cents.

"*The Things That Belong Unto Peace*"—A new filmstrip in color based on the six points of the Quadrennial Program of the Department of Christian Social Relations and Local Church Activities.

The first part of the filmstrip is a worship meditation based on the theme of the program, using six voices in its presentation. This provides the setting for the interpretation and suggested action which follow.

This filmstrip can be used throughout the quadrennium as a basis for the discussion of many issues, and to provide background information for the total program.

Every district secretary of Christian Social Relations and Local Church Activities will find it invaluable for district leadership training purposes, as well as for use in many local societies and guilds.

Order from Department of Christian Social Relations and Local Church Activities, 150 Fifth Ave., New York 11, N. Y. Filmstrip and one complete script, $4.00. Five additional copies of script for the worship service, 25 cents extra.

NEW THREATS TO AMERICAN FREEDOM, 20 cents each.

WOMEN AND THE FAMILY, 10 cents each, 2 for 15 cents.

WOMEN AND THE CHURCH, 10 cents each, 2 for 15 cents.

WOMEN AND ECONOMIC LIFE, 10 cents each, 2 for 15 cents.

PRIMER ON POLITICAL ACTION, 15 cents each.

THE CHURCH'S MINISTRY TO THE FAMILY, 25 cents each.

CHRISTIAN FOUNDATIONS FOR A LASTING PEACE, 60 cents each.

ACTIVITIES FOR 1952-53, free for postage.

HOW WE MAKE OUR FOREIGN POLICY, free for postage.

MAKING THE U. N. A PART OF FAMILY LIFE, free for postage.

The following useful materials are available at the source indicated:

POLITICS IS WHAT YOU MAKE IT. A *Public Affairs* pamphlet, price, 25 cents. 22 East 38th St., New York, N. Y.

See the bibliography on Human Rights in the last pages of YOU HOLD THE KEY (listed above).

Helpful periodicals:

THE METHODIST WOMAN and WORLD OUTLOOK are a must!

THE CHRISTIAN HOME MAGAZINE, annual subscription $2.00 from The Methodist Publishing House.

CONCERN—the news magazine of Methodist youth, annual subscription $1.00. 810 Broadway, Nashville 2, Tennessee.

Changing Patterns in Leadership Training

This is a changing world! Educational plans and programs change as new needs arise. This is the story behind the new phase of the program first undertaken in 1951 by the Lincoln School of Missions and Christian Service.

Until 1948—over a period of approximately twenty years—this leadership school had been planned, administered, and financed by the Louisville and Kentucky Conferences, for the training of Negro church women. The Colored Methodist Episcopal Church had cooperated during part of this period. In 1948 the Lexington Conference (Central Jurisdiction) joined with the two Kentucky Conferences of the Southeastern Jurisdiction in full sponsorship of the school. The program was geared then more largely to Methodist leaders. Mrs. George W. Hummel of the Louisville Conference has been the moving "genius" and dean of the school over its long history.

In 1950 the Board of Managers, representing the three conferences, decided to begin in 1951 an experiment that would, if successful, mean the eventual fulfillment of a new purpose for the school. A special workshop on "The Family Living in the Community," was planned as a regular part of the school. The members of the workshop were selected from the three conferences. When it was possible, Negro and white women were brought from the *same* community. This enabled them to go back as a "team" to the local community and set in motion constructive forces for building community solidarity and removing barriers of segregation and discrimination.

Forty women from the bounds of the three conferences came for this purpose in 1951, and participated fully not only in the special workshop but in the school as a whole. That meant that for the first time in the history of any Methodist leadership school for women, there were approximately twenty-five white women integrated fully into what had previously been an *all Negro* school. The week's work together has had far-reaching results as shown by reports of activities undertaken in a one-year period. Space permits printing only one in an abbreviated form.

Report of Mrs. Burley, Shelbyville, Kentucky.

The Woman's Society of Centenary Church (Kentucky Conference) invited the Woman's Society of St. John's Church (Lexington Conference) to attend a meeting where Mrs. Dowery reported on the Lincoln Leadership School, and I, on the workshop. The Findings and Recommendations of the workshop were read and some of them discussed. *It was voted* that we would have a joint study of The Family unless we could get the Civic Church Women (an organization made up of all denominations, races, beliefs, and sects of the community) to have a community-wide study. The Civic Church Women voted to promote the study and to ask Dr. James W. Gladden of the Sociology Department of the University of Kentucky to conduct it. He consented and also suggested that we should follow up the interest which some of the Methodist women had expressed, in having the Sociology Department make a survey of Shelbyville. He felt that it would be valuable to have the survey and the report of it before his lecture discussions, which were to be in February and March.

The Civic Church Women drew up a request for the survey and asked the Chamber of Commerce, the Board of Education, the Business and Professional Women, the Parent-Teacher Association, the Rotary Club, and Kiwanis Club to join with them in signing the request. The survey was made by four of the outstanding men of the department. The presidents of the seven organizations were called to Lexington in early February for the reading of this survey so that they might discuss it before it was read publicly in Shelbyville. The complete survey as presented at the meeting at the courthouse was printed serially in both papers. Dr. Gladden's lecture discussions followed immediately and were financed largely by the Chamber of Commerce, though the Civic Church Women met a fair part of the expense. The lectures were excellent, but were not as well attended as we had hoped.

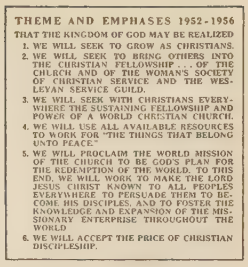
Recently, the presidents of the seve organizations which had sponsored th request for the survey, voted to form community council as suggested by th survey. Each organization is to subm suggestions of the most needed project and it is hoped that the community wi be organized and at work on several bi projects for community betterment b September.

The same kind of experiment wa undertaken by the Lincoln Leader ship School in 1952 with the specia workshop built around the empha sis, "The Christian Citizen an His Government." At least fiftee of the women who had participate in the 1951 workshop were able t attend the second year. Report were given on the progress that ha been made in eight communities i trying to help "The Family Livin in the Community" by method learned in the workshop. The con clusion drawn was that during th year progress had been made i many fields, including police train ing for human relations, integrate social affairs, and better publi facilities. Their Findings state "Although far from the horizon we had set ourselves, we could sin cerely claim that we were movin in the right direction."

This code says that the individ ual is "(1) to be informed abou platforms and issues and to judg them by Christian standards, (2 to elect qualified, high-principle public officials who will work fo the welfare of all people, (3) t encourage Christians to conside politics as a vocation, (4) to tak an active part in the political part of his choice, and (5) to refrai from spreading unfounded and ma licious rumors and repeating cam paign slogans that tend to vilif candidates and obscure the issues.

Perhaps the most significant o the many other important things i these Findings is the following "We learned that if we are t achieve our goal, we need co ordinated action programs in ou communities."

CHART AND COMPASS


THEME AND EMPHASES 1952-1956

THAT THE KINGDOM OF GOD MAY BE REALIZED

1. WE WILL SEEK TO GROW AS CHRISTIANS.
2. WE WILL SEEK TO BRING OTHERS INTO THE CHRISTIAN FELLOWSHIP . . . OF THE CHURCH AND OF THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE AND THE WESLEYAN SERVICE GUILD.
3. WE WILL SEEK WITH CHRISTIANS EVERYWHERE THE SUSTAINING FELLOWSHIP AND POWER OF A WORLD CHRISTIAN CHURCH.
4. WE WILL USE ALL AVAILABLE RESOURCES TO WORK FOR "THE THINGS THAT BELONG UNTO PEACE."
5. WE WILL PROCLAIM THE WORLD MISSION OF THE CHURCH TO BE GOD'S PLAN FOR THE REDEMPTION OF THE WORLD. TO THIS END, WE WILL WORK TO MAKE THE LORD JESUS CHRIST KNOWN TO ALL PEOPLES EVERYWHERE TO PERSUADE THEM TO BECOME HIS DISCIPLES; AND TO FOSTER THE KNOWLEDGE AND EXPANSION OF THE MISSIONARY ENTERPRISE THROUGHOUT THE WORLD.
6. WE WILL ACCEPT THE PRICE OF CHRISTIAN DISCIPLESHIP.

ISS DORCAS HALL, *Executive Secretary, Woman's Section, Joint Section of Education and Cultivation*

MRS. MAUDE WHITE HARDIE,
Assistant to the Executive Secretary

GOLDEN LINK MEMBERS

'Golden Link Members." That is what North ssissippi Conference calls its indoor, or shut-in, mbers. At the annual conference meeting at ood College on May 27, a half hour on the pro- m was set aside to honor these women. The juris- tion secretary of Promotion, leading the service, essed the importance of these women; a moment silent tribute was observed, and a prayer of nksgiving for them closed the service. The Golden k Members themselves were asked, in a letter t them a week before the meeting, to unite in yer at this hour.

n writing them, the conference secretary of Pro- tion, Mrs. G. W. Harwell, said:

. . . You are listed as a Golden Link Member his year because you deserve a place of distinc- ion. Many of you gave the best years of your ervice to laying the foundation for this great or- ganization. Others of you have not had the oppor- unity to serve as long, but *all* of you are a source f great spiritual strength to it now. Through your rayers you are such a power, and through your ifts of money you are going to 'the uttermost arts of the earth,' preaching the gospel.

So we are building a conference chain and put- ing in golden links for you. Gray links are being ut in for each society having completed the visi- ation program this year, red links for each Guild aving completed it, and a gold link for each ociety having one or more 'indoor members.' We ave *seventy-six* golden links representing *three undred forty-one* indoor members. Always re- nember we are grateful for you. We rejoice that ou are a member of the Woman's Society. We hink you need the society and we know the so- iety needs you.

THE DISTRICT SECRETARY OF PROMOTION

Prayer-filled life. Personal commitment to God. Persistence. Patience. Punctuality in duties. Preparedness for service through study. PARTNER with district president.

Reports! Reports! Reports! Securing and compiling the quarterly and annual reports from the local societies is an IMPORTANT part of the work of the district secretary of Promotion: try to educate your societies to send in accurate reports *on time*.

Order at the beginning of the year leaflets concerning Promotion, and study until you are familiar with each. Follow directions in letter to secretaries of Promotion in "Officers' Letter File" and "Calendar of Special Activities." Follow suggestions on Chart and Compass pages.

Maintain a constant visitation program, visiting all the societies in the district, if possible. Encourage and help the weak societies. Urge each local society to maintain a visitation program, striving to enlist as members of the society all women whose names are on the church roll. Stress importance of the secretary of Promotion being a member of the Committee on Membership.

Organize if possible a Womans' Society of Christian Service in every church in the district; or secure "District Members." Orally report at district meetings, challenging accomplishments of societies.

Training Day for Officers in each local society should be promoted by the district secretary of Promotion. She should cooperate in making plans for Officers' Training Day in zone, subdistrict, or district, as soon after election as possible. Two-part cooperation (president and secretary of Promotion) in planning quarterly district executive committee meetings.

Information received from division and conference officers, and in *The Methodist Woman*, should be interpreted and channeled immediately to the societies in an interesting manner. Care for all correspondence not otherwise provided for.

Objectives, or goals, of the Woman's Society of Christian Service should be kept before the societies, especially at district meetings. Recognition should be given those societies that have made large membership gains; and those that have sent in complete reports *on time*.

Names and addresses of district officers should be sent to the conference secretary of Promotion and the conference president immediately after their election. Names and addresses of *local officers*, after being received, should be listed according to lines of work, and a list sent to each district officer.

(Mrs. G. W. McCracken, *secretary of Promotion*, North Alabama Conference)

WE WILL SEEK TO BRING OTHERS

EMPHASIS 2

Last month we dealt with Emphasis 1. We shall here be concerned with Emphasis 2,

> *We will seek to bring others into the Christian fellowship of the church and of the Woman's Society of Christian Service and the Wesleyan Service Guild.*

Will you turn to the Quadrennial Goals and look at number 2, with its five points? We have here a number of phases of the work of Organization and Promotion, and related responsibilities of various secretaries and committees. We need to keep reminding ourselves that everything is everybody's responsibility in these new plans, but some, more than others.

1. Visitation. Through the past four years it became evident that nothing succeeds like the personal contact. It was tried on all "levels" and the principle continued true. Last year's Progressive Visitation, when every woman of the church was to be visited, was undoubtedly the hardest job for most societies, but also the most rewarding. Having discovered the secret, we do not want to disregard it.

That is why in the June issue of THE METHODIST WOMAN we suggested the membership device of the little ships for those who like visualization of their efforts. This was especially directed to *Committees on Membership* or secretaries of *Promotion.*

The new filmstrip, *Widening Fellowship* (see THE METHODIST WOMAN, July-August issue, p. 24), is aimed to give help to the Committee on Membership so that it may see its job in living terms. It lifts up the relationship between the individual woman in her home, the Woman's Society, and the church. Ask your district secretary of Promotion about securing it for your society's use. *Vice-presidents* will find it an important program feature.

Each society should have received by now, and have posted, the free poster sent from Cincinnati recruiting membership for the society. Put it in a prominent place where it can offer its silent challenge to the womanhood of the church. This month's cover of THE METHODIST WOMAN is in the interest of the *Wesleyan Service Guild:* the two need to work increasingly more closely together in the local church.

"Changing communities" are indicated as one of our responsibilities in our visitation program. The leaflet, *The Church's Job Is My Job,** presents a program for the total church, with the Woman's Society's part essential to its success. Secretaries of *Christian Social Relations and Local Church Activities,* take notice!

MEMBERSHIP
WOMAN'S SOCIETY OF CHRISTIAN SERVICE
Name
Church
WOMAN'S DIVISION OF CHRISTIAN SERVICE
Board of Missions and Church Extension
The Methodist Church

2. The first approach may be successful in bringing women into membership, but we must help them grow into a real interest and lasting concern for the work of the society. No two people's interests and talents are identical, and this work needs them all.

Have you used the Service Activity Cards * and kept a file of them so that you know the resources on which you may draw for a variety of talents?

The secretary of *Status of Women* is particularly interested in these. The secretary of *Supply Work* may find re-enforcements here.

Did you use the Dedication of Talents Service in

he May, 1951, issue of THE METHODIST WOMAN page 25)? The secretary of *Spiritual Life* may find he use of this an enriching experience in her work. Also, she might call attention to the Decade of Dedication service for personal devotions, in the une, 1951, issue (page 27).

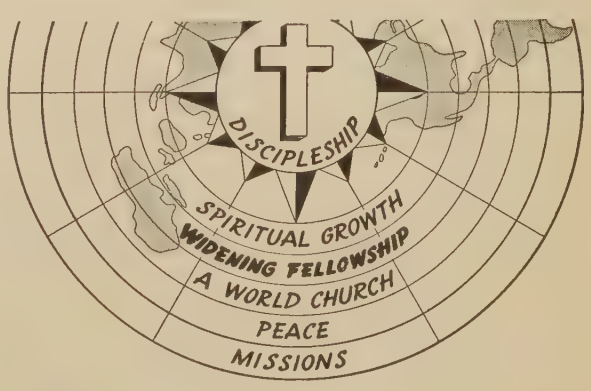
3. "And because they had no root, they withered away." We can avoid this fate for our new members by giving them effective, satisfying material on which to grow. This may be a non-reading age in which we live, but the printed word is still a powerful attitude-forming medium. We are fortunate in being able to offer the women of Methodism two high-grade and readable monthly magazines—THE METHODIST WOMAN and WORLD OUTLOOK. For less than five cents a week, ne year round, a woman can get reading matter nat will stimulate and inform and inspire. What rice enlightment? The secretary of *Literature and ublications* and the secretary of *Missionary Edu-ation* share with every officer in making this value nown.

4. Publicity is something about which we talk a great deal and often do but little. A misplaced modesty holds many societies back from telling what they ave accomplished. Perhaps we do not believe hard nough ourselves in what we are doing, to make the lling of it impressive. But it is big business: one nd a half million women engaged in it on a volun-er basis, with a goal of eight million dollars to upport work in twenty-eight countries. Breaking to print and getting on the air are not just what mebody else succeeds in doing, but something we ay effectively do ourselves. Attention, chairmen Committees on Publicity and Printing—Record-g Secretaries—Treasurers—we have a story to tell at is worth listening to, if we tell it right.

5. More and more societies every year, and more subdistricts and districts and conferences are having Officers' Training Days. Let no one hesitate to accept leadership because she is not trained; but let her find no excuse for not availing herself of the opportunities offered. A wise school principal in addressing a group of young teachers, newly appointed, said, "If a question is asked you, never be ashamed to say you don't know the answer —the *first* time. But be terribly ashamed the *second* time."

One word about leadership training, not often spoken. There are some lines of church and community service to which Methodist women are clearly "called," but for which our own society is not equipped to offer training. The Board of Education of The Methodist Church, the local Church Councils—interdenominational—the Red Cross, Girl Scout Organization, and others, similarly offer specialized training for leadership in their fields. Let us cooperate with them as fully as possible, when our women are needed in their ranks. "Not grudgingly or of necessity" but recognizing that we all together minister to the fullness of life. Secretaries of *Student Work—Youth Work—Children's Work*—this is where you frequently come into the picture. Keep us from growing rigid in our interpretation of what leadership training means!

Thus we seek to bring others: and in the process a new enthusiasm for the task kindles within us. A new sense of being a part of the total church program, since our ultimate aim is to bring others into this discipleship. A new sense of continuity with the past when the Master's little inner circle widened, not always too readily, to include those "who sometimes were far off." For we too remember that "he is our peace, who hath made both one, and hath broken down the middle wall of partition." A widening fellowship is as old as the Christian gospel, but new for each individual to be brought within it.



* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

SELF-STUDY IN WORSHIP

While we are seeking to bring others into the Christian fellowship, we need to continue to grow as Christians, ourselves. The following Self-Study may help us to measure our personal progress, and move us to seek more earnestly divine help at our points of weakness.

Check with an X each space that describes you. Be honest!

I participate

In group singing____
In responsive readings____
By listening to prayers____
By praying myself____
By listening to an address____
By sharing in discussion____
By giving some offering____
By thinking of God and my duties____
By friendly sociability____

I attend worship because

I have a habit of going____
I feel my duty to God____
I find it helpful____
I have friends who go____
I have a job there____

Worship means to me

Prayer to God, who is very real to me.
Meditating on great, beautiful, and wonderful things.
Feeling thankful for the privileges I have.
Listening to the teachings of the Bible.
Acknowledging shortcomings and purposing to do better.
Singing praises to God and feeling happy in relation to Him.
Listening to a talk that shows my duty to others.
Following a service set by my church.
Reverence toward God and good will toward my fellow men.

Check the following conditions which have been of greatest help to you in your worshiping:

Reading the Bible.
Reading a book which gave me a better understanding of what it means to be a Christian.
A powerful evangelistic sermon.
A period of quiet meditation and prayer.
An outdoor worship in a beautiful spot.
Helping some person in trouble and distress.
Prayer during a time of deep distress or trouble.
Making a great sacrifice for the benefit of another person.
A serious conversation with a helpful personal friend.
A dignified church service.

Which of the following do you consider an evidence of real and true worship experience?

Some happening for which you have been praying.
Recognition on your part that you have been unworthy in your asking.
A sense of pardon and harmonious relation with God.
New understanding of a problem you have been facing.
An emotional upheaval without a clear understanding of its cause.
A definite commitment to a better way of living.
A new determination and power to live according to Christian ideals.
Better relations with one's family.
A deeper sense of responsibility for others.
A sense of fellowship and cooperation with God.

(From *Workshop*, June, 1948. Used by permission.)

100 PERCENTERS

The following Woman's Societies of Christian Service report every woman member of the church a member of the society. Listing is by conferences.

BALTIMORE: *Washington West District*—Trinity-Germantown, Waterville, Morgan Circuit
WEST VIRGINIA: *Beckley District*—Killarney
NORTH CAROLINA (SE): *Durham District*—Mann's Chapel
NORTH MISSISSIPPI: *Aberdeen District*—Bruce, New Hope, Bethel
Greenville District—Jonestown, Linn
New Albany District—Harris Chapel
SOUTH CAROLINA: *Orangeburg District*—Providence
DELAWARE: *Dover District*—John Wesley, Sassafras, Maryland
NORTH INDIANA: *Ft. Wayne District*—Asbury Chapel, Wallen, Maples
Richmond District—Zion Chapel
Wabash District—Ebenezer
Warsaw District—Lakeview
OHIO: *Chillicothe District*—Sugar Grove, Salem, Atlanta, Coolville, Dry Run, Pherson, Crouse Chapel, Springbank, New Marshfield, Maple Grove, Concord
Defiance District—Two (no names given)
SOUTHERN ILLINOIS: *East St. Louis District*—Plainview
Olney District—Dollaban
KANSAS: *Ottawa District*—Captain's Creek
NORTHWEST TEXAS: *Plainview District*—Monument Lake, Halfway
ST. LOUIS: *Cape Girardeau District*—Old Appleton
TEXAS (SC): *Huntsville District*—Shiro, Goodrich
CALIFORNIA-NEVADA: *Sacramento-Nevada District*—Del Paso Heights, California
PACIFIC NORTHWEST: *North Puget Sound District*—Gladstone Street, Bellingham

The following districts are newly reported as 100 per cent organized. This means a Woman's Society, or a member of members, or a Wesleyan Service Guild in every church.

BALTIMORE CONFERENCE—*Washington East District*
NORTH GEORGIA CONFERENCE—*Atlanta East District*
NORTH MISSISSIPPI CONFERENCE—*Greenville District*
SOUTH CAROLINA CONFERENCE (SE)—*Spartanburg District*
NEW MEXICO CONFERENCE—*El Paso District*
NORTHWEST TEXAS CONFERENCE—*Lubbock District*
TEXAS CONFERENCE (SC)—*Houston East District, Houston West District*

WESLEYAN SERVICE GUILD NEWSLETTER

LILLIAN A. JOHNSON, *Secretary*

RESOURCE SHEET

WE HAVE had many requests for an interest finder and service activity sheet suggesting local projects that may be done in Guilds and in the church. Here are suggestions gathered from two resource sheets that are being used by Guilds in larger churches. They can, of course, be adapted for use in small churches.

Members of the Wesleyan Service Guild serve in the following ways. Please check those ways in which you could or would help:

- Sunday morning guided tours of the church
- Sunday morning book table
- Visiting the Methodist Home for the Aged one Saturday afternoon a month
- Taking names at the door for one of the ministers on Sunday morning
- Waiting on table at a church dinner when the Guild is called upon
- Answering telephone in church office Sunday mornings
- Helping the plate collection committee either Sunday morning or Sunday afternoon
- Running a slide projector
- Running a movie projector
- Taking photographs of church functions
- Making dolls or scrapbooks for Christmas project or sewing for Guild projects
- Playing the piano for hymn singing (If you plan another instrument, write in the name.)
- Singing a solo or in a group
- Accepting an office (which?)
- Conducting devotions for a Guild meeting
- Presenting study book
- Writing program material
- Typing publicity material
- Visiting new or prospective members
- Helping with Christmas candlelight service

A study group meets at two-week intervals in homes of members to discuss the current mission studies. Are you interested in joining this group?

A prayer group meets from 6:00 to 6:15 P.M. on Guild meeting night. Are you interested in coming to this?

From time to time a recreation group has met regularly for dinner and bowling. Are you interested in joining such a group? Are there other types of recreation you would enjoy with a group? If yes, what are they?

PROGRAM SUGGESTIONS FOR OCTOBER

"Home Missions Winning Human Rights"

The current study course on "Home Missions and Human Rights" is a "must" for Wesleyan Service Guilds this year. The October program, "Home Missions Winning Human Rights" is based on this theme. If it is presented with enthusiasm and care it can be used to create interest in forming a study class. Be ready to tell of the advantages of the study course, "Home Missions and Human Rights," at the October meeting. Have all the materials ready for display, and suggest problems that the Guild may be able to meet through such a study.

You may raise questions such as these: "What are Guilds doing in Home Missions today?" "What are the human rights of employed women which are not realized and on which our Guild needs to be working?" "Are we aware of what happens to young girls who come to the city to work, having few, if any, friends there, living in rooming houses or dormitories? What kind of contacts do they make? What can we do about them?"

You should have the materials for use in the course on display. Give a brief introduction to each, telling what it can do for us. The following are the accepted materials:

These Rights We Hold, by Fred L. Brownlee. This is the text for the course. Price $1.25. The guide prepared by Earl F. Zeigler must be purchased separately. Price 50 cents.

Accent on Liberty, by Mabel M. Sheibley is a popular book of stories. Price $1.25.

Study and Action 1952-53 is a free leaflet which every Guild should have.

Do You Know, Work of the Home Department, tells us of the Woman's Division work in Home Fields. Price 20 cents.

You Hold the Key to Human Rights is a book of practical suggestions for action with instances of places and ways in which these suggestions have actually worked. It also has an excellent bibliography. Price 50 cents.

How is written primarily for youth, but is an excellent book for adults, also. It contains human interest stories and articles of actual incidents relating to Home Missions and Human Rights. Price 50 cents.

All these materials are available at Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices. For additional information concerning our work in Home Fields, consult pages

20 to 92 in *Christian Foundations,* the Twelfth Annual Report of the Woman's Division of Christian Service.

THE CHRISTIAN AND HER DAILY WORK

The suggested theme for the Weekend in 1953 is "The Christian and Her Daily Work." Begin to prepare for this now by gathering resource materials. *The Christian at His Daily Work,* by Cameron P. Hall, is a basic book for local study and discussion (price 35 cents). Now available is the follow-up booklet, *The Report of the North American Lay Conference on the Christian and His Daily Work,* which contains suggestions for local action (price 35 cents). These two, together with *Christianity and Work,* by Landis and Myers (price 25 cents), may be secured from the Central Department of Publication and Distribution, National Council of Churches, 297 Fourth Avenue, New York 10, N. Y.

God and the Day's Work, by Robert L. Calhoun (price $1.00), and *Every Occupation a Christian Calling,* by John Oliver Nelson (10 cents) are available from the Association Press, YMCA, 291 Broadway, New York, N. Y.

LEADERSHIP TRAINING

We will seek to bring others into the Christian fellowship of the church and of the Woman's Society of Christian Service and the Wesleyan Service Guild. This is one of the six emphases for the quadrennium. In order to approach this in an effective way, we must plan to strengthen our work by a systematic program of leadership training.

Leadership training is an all-inclusive term. It means training for all types of leadership, with emphasis on the fundamentals and the basic philosophy necessary for all leaders, whether they be officers in the Woman's Society of Christian Service or Guild, teachers in the church school, counselors and advisers in youth groups, or teachers of study courses. Our leadership training is conducted through the program of education in the local church; Guild members should be a part of it. Officers' training, however, which is an important phase of leadership training, will have to be conducted by the Guild itself.

When we plan our officer training in the Guild, we should strive to interest all Guild members in this program, for they are potential officers in some capacity, even though they are not holding office at present. It should be planned on the local, district, and conference levels, with district and conference secretaries responsible for initiating it on their levels, and the local president in the local unit. This does not mean that these officers will set up the entire program of training. This should be worked out carefully by the executive committees, especially through the office of secretary of Promotion in cooperation with various committee chairmen.

In addition to experienced officers of the Guild, enlist officers of the Woman's Society of Christian Service to help as teachers and resource people. Use as your materials the *Handbooks*[1] for secretaries of the Woman's Society of Christian Service such as Missionary Education and Service, Christian Social Relations and Local Church Activities, Promotion, Spiritual Life, Status of Women, and Supply Work, as well as the Wesleyan Service Guild materials listed on pages 40, 41 in the Catalogue for 1952-53.

There are many good basic books on adult education. Listed below are two that you may be able to borrow from your public library:

Informal Adult Education, by Malcolm S. Knowles, Association Press, price $4.00, a guide for leaders and teachers of adults. It gives help on planning and setting up programs, informal courses and conferences, and in recruiting and training leaders.

New Ways to Better Meeting by Bert and Francis Strau Viking Press, price $2.95, is delightfully different book. It dea with group dynamics, giving sp cial attention to ways of co ducting discussion groups and pr moting interest in attendance meetings.

Certain areas of Guild work ne special emphasis in the leadersh training program.

1. Great stress should be plac on the philosophy and purpose the Guild. We need to know about our organization and how functions, but we must be able see beyond this. We must keep mind that we are working towa something so much bigger than a organization. We are working proclaim the good news of Chr to all people, "That the Kingdo of God May Be Realized."

2. We need to make clear t relationship of the Guild to t Woman's Society of Christi Service. The Guild is auxiliary the Woman's Society but it has t freedom to make its own pla and programs and to designate t use of its own funds as long as works within the framework of t Woman's Division of Christi Service. The Woman's Society a the Guild are working together f a common cause, and are united their efforts toward a common go

3. We need to develop an awar ness toward evaluation of the pr grams of the Guild. Are time a effort put into them to see that th meet the needs and interests of t gainfully employed woman? D they help the individual memb to be conscious of her particul mission as a gainfully employ Christian? Do they help her to li according to Christian princip in the world as she meets it in h daily work and her social activ ties? Things such as these cons tute the "plus" that makes t Guild program different from a other, either in the church or secular fields.

4. We need to present all typ of Woman's Division materials, n only Guild publications. Pay sp

[1] Watch back cover of THE METHODIST WOMAN for release date and price of the new *Handbooks.*

al attention to the things that are ailable through the Department Christian Social Relations and ocal Church Activities, the Spir- ial Life Packet,* and the ap- oved studies.

5. Train your Guild people not ly to be aware of the possibili- s for full-time Christian service r themselves, but to be on the ert to give information to young ople about these possibilities— e places where they can find out ich schools to attend for ade- ate and acceptable training.

6. Keep in mind the quadrennial eme and emphases in every step u take. From them you can get the basic ideas you need for a ogram of officer training.

If you approach your officer ining sessions prayerfully, if u are sold on the Guild work urself, if you are informed, and you are reinforced by good re- urce materials, you will prove a eat blessing to your officers and u will have a wonderful time urself!

ARGELANDER LETTER

There is now a Guild behind the ron Curtain." When the Wom- s Society of Christian Service of ond Methodist Church, Vienna, stria, was organized in Decem- , 1952, a secretary of Wesleyan vice Guild was included for in- llation as a Woman's Society cer. Although the Guild was ually organized on March 13, idea began last summer when ss Audrey Wright, Wesleyan vice Guild secretary of North ntral Jurisdiction, on a visit to nna discussed with Mrs. Arge- der of our Methodist Mission to stria the possibilities of Guild k there. Because Mrs. Arge- der felt that "the money that ss Wright gave for refreshments the first meeting was burning ole in my pocket," at her first ortunity she arranged for a per meeting where a few em- yed women of the church could k about the advisability of try- to establish a Guild. Since the idea met with enthusiasm, plans were made for the first meeting. First they made a list of all those who should be invited, making special note that each should have a personal invitation. One person agreed to conduct a worship service while others offered to present the program of the Guild. Mrs. Argelander was in charge of refreshments, wondering if she should provide for five or fifteen. When the time arrived for the meeting everything went according to plan, except that each got a very thin slice of the cake made from an American cake mix, for eighteen women came.

As an outcome of the good singing and fine Christian fellowship of that gathering, the plan for group action was that each should seek to do some unexpected act of kindness to as many as possible.

Greetings were extended from the president of the Woman's Society, and she invited them to attend the monthly meetings whenever possible. Projects were discussed for they really wanted to do something worth while. They helped the Sunday school teachers prepare fifty Easter baskets. They expect to start building a church library. (Books in German are desired, but children's books may be in English.)

Of the eighteen women who signed their names to a letter sent to Miss Audrey Wright as proof that her faith was not misplaced, ten were regular members of the church. They have been holding monthly meetings and are growing in fellowship, service, and faith as they are able to spread the message of good will and the abundant life. Thus the fellowship of the Wesleyan Service Guild is growing around the world.

NEW REPORT BLANKS

They are in your hands—you should be using them now—we hope you like them! We believe they are self-explanatory, if you will take time to study them thoroughly. Please read them very carefully. Then, if you have questions send them to the Guild office.

The remittance blank of the local treasurer has one item which may need explanation. Under Pledge to Missions we now have a space for "undesignated giving." If your giving toward appropriations under Pledge to Missions is placed in this space, your money will go toward the total program of the Woman's Division, *including* the projects of special interest to the Guild. The Guild in its increased financial giving now assumes an obligation which more than covers these special projects.

Is it not wonderful to think that the Wesleyan Service Guild with its small beginnings can now widen its scope of service? Our special Guild projects give us a personal interest in certain missionaries, deaconesses, and institutions. They also give us an idea as to what we are doing through other workers and in similar organizations in the Woman's Division throughout the world.

Through undesignated giving you can pick up your "Do You Know" booklets,* point to any specific work of the Woman's Division, and feel that you are contributing toward it.

We have a great challenge in the Guild for, with all we are doing and have done, there is so much more to do. Now, with the revised blanks at work, it is a good time to evaluate our giving in the light of the purpose of the Guild and its part in the total work of the Woman's Division.

RACE RELATIONS

The Oregon Conference Guilds have placed in every college in Oregon a copy of *States' Laws on Race and Color.* The book was compiled and edited by Pauli Murray and published by the Woman's Division of Christian Service. It is available at Literature Headquarters, price $4.00.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

MISSIONARY EDUCATION

ELIZABETH STINSON, *Secretary*

Suggestions for Teaching

Preface to Bible Study

By MARY SUE BROWN[1]

ONE day many years ago in Brazil a young woman in my Sunday school class who had recently come into the church said to me, "I *must* study the Bible, I want to and I try to; but when I open it and read it, I do not always understand what I read, although I find many beautiful passages in it. How can I read it not only with pleasure in its beautiful thoughts but with profit and understanding?"

Many people are like that young woman, and not knowing how to read the Bible so that it has meaning and power as well as beauty, they simply do not read it at all. Others have followed the old system of reading from Genesis to Revelation and have their favorite verses, chapters, and inspiring portions of Scripture but very little understanding of the total message of the Bible.

One of the greatest needs of today is to understand the Bible and its full message to us as the Word of God. It is the one ageless book, whose message is as fresh and as pertinent to our lives and times as it was to those for whom it was written. Any book becomes more understandable as we know about the circumstances of its writing. This is true with the Bible. If we know why it was written, how it was written, to whom, and the circumstances under which it was written, then to us the Bible will have a new meaning. Its message will become a living, wonderful message from God and will be our very source book concerning the person and message of Jesus Christ, who came as the true Word of God to give us the most precious of all gifts, the abundant life now and forever.

Our study book this year, *Toward Understanding the Bible,*[2] by Dr. Georgia Harkness, was written with the purpose of answering just such questions as these and of helping us to get a better understanding of the greatest book in the world so that through our study of and meditation upon the Scripture, God *can* speak to us and help us to understand what he says through its pages.

The leader or teacher of this course has a great opportunity and a great responsibility. A long time before the actual teaching is to take place, she should study carefully the text, *Toward Understanding the Bible,*[2] and *A Leader's Guide,*[2] by Elizabeth Stinson for teaching the book. She should also read, if at all possible, three or four of the reference books suggested in the *Guide.*[3] The leader *must* be filled to overflowing with information and enthusiasm for teaching the course.[4] No "last minute" preparation will suffice. She must get a good background for her work by reading the reference books, the text, and as much of the Bible itself as possible, studying carefully all references cited in Dr. Harkness' book, and their significance in relation to the study. She should also read the references cited in the *Guide* for these all have a bearing on the whole study.

Many of the classes will not have and cannot get the proper background for this study unless the leader of the course gives it to them, and she cannot give what she herself does not possess; therefore, she must prepare long in advance for this important task. She will be amply repaid for all the effort she makes in getting it to give to others, for she herself will be enriched intellectually and spiritually.

She should follow the outline given in the *Guide* for the six sessions of the course, adapting the excellent suggestions given to special conditions and needs of the group to be taught. All the help possible should be enlisted from the women who are to be in the class. Many of them have capabilities of great value and to these women should be assigned in advance certain parts of the study to be prepared and presented during the course.

Weeks ahead a mimeographed list of Bible readings should be distributed to all who plan to take the course. This list should be organized, with the references grouped under the proper headings in outline, using subheads and divisions to keep order and sequence in the study. The object is to guide the women in understanding their reading of the Bible. Plan all well in advance and give much publicity to the study. Order reference books, pamphlets, and all other needed materials early in order that they may be on hand in ample time for distribution.

Perhaps some of the women will want to read *The Beginning of Christianity,*[5] by Dr. Clarence Craig, or *The New Testament—Its Making and Meaning,*[5] by Dr. Albert Barnett, or *A Preface to Bible Study,*[5] by Dr. Alan Richardson. This will be very rewarding to them and to the class as a whole, and it should not be difficult to find two or three women who would want to read these books and make

(*Continued on page 39*)

[1] Miss Brown served as a missionary under the Woman's Division for thirty-three years in Brazil. She also renders valuable service by teaching the missions courses in the jurisdiction and conference schools.

[2] Order these from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio, or Distributing Offices.

[3] The books which are preceded by an asterisk are preferable, since they are the ones from which assignments have been suggested in *A Leader's Guide.*

[4] Use as table mats and work the Bible cross-word puzzle as a social feature. Order reprints of the Bible puzzlemat which appears in the July-August issue of THE METHODIST WOMAN—centerspread—from Literature Headquarters. Also order from Literature Headquarters the *Study and Action* leaflet, 1952-53, for further suggestions and for action following the study.

[5] Order from The Methodist Publishing House serving your territory.

STUDENT WORK

DOROTHY NYLAND, *Secretary*

For Times Like These[1]

By ANN HOLLINGSHEAD

AMONG the 117 Negro colleges, with an annual enrollment of some 45,000 students, there are thirteen Methodist schools with an average annual attendance of more than 7,000. These 7,000 Negroes are preparing for careers in education, medicine, the ministry, law, and engineering. Today, when our nation in a mood of realism is appraising its resources and studying factors that add to its strength in the face of world conditions, Negro colleges rank high.

The Negro college movement began immediately after the Civil War when missionaries as well as the government saw the need for developing leadership within this new segment of our citizenry. Before the 1860's only twenty-eight Negroes had graduated from recognized colleges. But in that decade and the two following, Negro colleges and universities were founded at a rapid rate. Between 1865 and 1870 the Freedman's Bureau, established by the federal government, assisted in the beginnings of thirteen institutions, among which were Fisk University in Nashville, Tennessee; Atlanta University in Atlanta, Georgia; and Howard University in Washington, D. C.

Quickly denominational groups saw their opportunity for service and began erecting colleges, too, with the result that today two-thirds of the 117 institutions of higher learning for Negroes are church-related schools. Especially generous and resourceful was the Freedmen's Aid Society of the Methodist Episcopal Church.

To be sure, there were many difficulties. Dr. Matthew S. Davage tells of Rust College, the oldest of the Methodist schools, founded at Holly Springs, Mississippi, in 1866.

"When I went there as president," he says, "I wondered why this little town of 2,000 or so population had originally been chosen as the site for an important college. But soon I learned that Holly Springs was the only town in that part of the state that would permit the founder, Rev. A. C. McDonald, to purchase land.

"It should be noted that when Mr. McDonald died the white community disowned him, refused him burial within their cemetery. So he was buried just outside it by the Negroes, who then took on the lasting task of tending his grave." Continued Dr. Davage: "I have watched the doubts of our well wishers and the unfriendliness of others give place to a period of apathy and indifference concerning the higher education of the Negro, when there was neither molestation nor encouragement. But this second period has in turn given way to a spirit of enthusiasm and cooperation on the part of many prominent white men in the South. Today great numbers of colored and white people seem determined that the Negro shall have a real chance at a good education, which will help him serve the nation to the best of his ability."

Bishop James Baker started a Wesley Foundation (Methodist student program) at the University of Illinois as the beginning of a movement which now includes 164 Wesley Foundations to offer opportunities for religious growth to 123,016 Methodist students at state and independent schools. There are only *four* Wesley Foundations in Negro state and independent schools. Are we providing religious growth for Negro students at state and independent schools?

The first thing asked of the new colleges for Negroes back in the nineteenth century was a large number of graduates ready to serve as teachers and ministers. They were sorely needed in the Negro communities.

Today teachers and ministers are just as eagerly sought and the Methodist colleges are doing a magnificent job of supplying this need. For example, Bethune-Cookman Methodist College in Daytona Beach, Florida, supplied teachers for the grade schools and high schools in fifty of the sixty-seven counties of Florida last year.

As for the ministry, Gammon Theological Seminary was founded in 1883 "to provide trained Christian leadership for the great body of Negro people in America." Qualified students are accepted from every denomination, but they are urged to get a well-rounded college education before applying for admission. The seminary, which has an enviable record of training not only ministers but college professors, college presidents, chaplains in World War II, editors of church papers, and bishops, has prepared at least one fourth of the men now in the pulpits of the Central Jurisdiction of The Methodist Church.

Keenly aware of the strategic position of the rural Negro minister in the South, Gammon's scholarly president, Dr. Harry V. Richardson, has been stressing the need for more and better-prepared rural Negro ministers. "The Negro people," says Dr. Richardson, "need strong social and cultural leadership from the minister because segregation deprives them of so much cultural opportunity. Pastoral training is one of the best keys to race progress."

And so Gammon sponsors insti-

(Continued on page 40)

[1] Reprinted with permission from *The Christian Advocate*, February 7, 1952, issue.

YOUTH WORK

HELEN L. JOHNSON, *Secretary*

Snapshots From Some Methodist Youth Fund Projects

October is suggested in *Youth Planbook* as a good time to check payments to the Methodist Youth Fund and to consider plans for promotion. We are not very much interested in giving our money even to the Methodist Youth Fund unless we know how the money is used. These "snapshots" from a very limited number of projects [1] related to the Youth Fund may arouse a new interest and stimulate giving.

The great program of WORLD LITERACY AND CHRISTIAN LITERATURE reaches millions of people in many parts of the world. The name of Dr. Frank Laubach is synonymous with this movement. In an informal meeting with a group of Methodist young people, Dr. Laubach said, "In speaking of the illiteracy around the world, there are 320 million illiterates in India. Nine out of ten can't write in Asia. Ninety-five out of one hundred in Africa can't write. These are the hungry people and the sick people. They are all unhappy and in debt. Their attitudes have changed. They used to be in a state of sullen despair. They thought they were born this way. Now they don't think this way any more. They feel they have been hungry long enough. They feel they will come up if they have to blow up the world. They have to come up. The answer is the Christian answer. If they are reaching up a hand asking for help, then let us reach down and help them."

The latest news from PEOPLE'S CENTRAL INSTITUTE is the laying of the cornerstone for the new educational building. It is to be called the Allie Cobb Buyers Building, in memory of the late superintendent who gave twenty-three years of her life for the people of this neglected section of Rio de Janeiro, Brazil. Some of the money for this new building is coming from the people of the neighborhood as a tangible expression of appreciation for what the institute means to them. For example, one factory worker earning less than fifty dollars a month has pledged what would be about seven dollars. Another who attends night school is giving the equivalent of ten dollars. PCI means Christian friendliness in a needy community.

In addition to what is done in the healing of bodies, the SEWARD SANATORIUM is making a great contribution through the rehabilitation and education of patients who can go out after their discharge from the hospital to useful, productive, and rather normal lives. Two girls are engaged in practical office work as a result of their commercial training. One man is studying General Business Administration and plans to establish his own shop. The San means health and hope to many Alaskans.

BETHLEHEM CENTER in Memphis, Tennessee, expresses Christian neighborliness in many ways. It may be taking a lost child home; or making people aware of their responsibility as voters. It may be helping a group of teen-agers see how they can help meet community needs. It may be an activity to bring better understanding between races; or learning to work, play, and worship together.

RAVEMCCO is helping to develop leaders and facilities for audio-visual education in many countries. Missionaries writing from Korea tell of the audio-visual program over a period of five months. "During this time an average of more than 1,000 persons a day saw one of the moving pictures. This gives some idea of the popularity of this media and the tremendous opportunity facing us right now. Pictures are shown in churches, refugee camps, orphanages, public schools, Korean army units and army hospitals. These hospitals represent one of the greatest evangelistic opportunities in the country today; the patients have so much leisure, and to date practically nothing has been done to occupy their time. They are hungry for a faith that satisfies in the midst of their suffering. Recently in one army hospital, following a showing of the 'King of Kings' the commanding officer was so impressed that he was influenced to provide space for church services in the hospital. The Christians in one town waited for the projectionist to return from another town and it was one o'clock in the morning before their showing could begin. Because of the curfew regulation it was necessary for the people to spend the rest of the night in the church. They felt repaid and testified to the blessings received."

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[1] See the July-August-September, 1952, issue of *The Methodist Youth Fund Bulletin* for a list of projects.

CHILDREN'S WORK

By RUBY VAN HOOSER, *Secretary*

The Word of Life in Living Language

A GREAT and significant event will occur this year during Christian Education Week, September 28-October 5, 1952. This is the celebration of the publication of the *Revised Standard Version of the Holy Bible.* In communities throughout the United States and Canada, people will come together in gatherings to express their gratitude, joy, and dedication as this new authorized version of the Scriptures is presented to the Church, to be used in its services of public worship and in the educational work with all of its members. Workers with children, as well as those with youth and adults, will share in these celebrations of praise and thanksgiving, conscious that in so doing they are joining with Protestants across the country in renewed allegiance to a common faith.

A People's Bible

This translation in clear, modern English is the fruit of fifteen years of toil by scholars commissioned for the task. The Revised Standard Version was authorized in 1937 by the International Council of Religious Education, now the Division of Christian Education of the National Council of Churches. In this body are associated the educational boards of forty major Protestant denominations of the United States and Canada, who in themselves represent more than 80 per cent of Protestantism.

Purposes

According to the Division of Christian Education, the purposes of the two-nation observance of the publication of the *Revised Standard Version of the Holy Bible* are as follows:

To deepen the religious life of our people and to prepare the way for a mighty revival of religion, as we remember the central place of the Bible in every spiritual movement of the Christian Church, and especially in the historic life of Protestantism.

To encourage a wider reading and study of the Bible in our homes and churches, in order that its teachings may become a constant guide for daily living.

To make communities more aware of their basic unity in the common heritage, purpose, and religious idealism of the Bible.

To inform citizens of the United States and Canada about the *Revised Standard Version of the Holy Bible.*

To honor, both before the church people of the two countries and the general public, those who have given themselves tirelessly to the work of translation.

To celebrate the completion of the *Revised Standard Version of the Holy Bible* as a historical moment in the great tradition of translating the Bible into the people's language.

Missionary Education

(Continued from page 36)

During the study a report of their reading to the class.

Of course the text, *Toward Understanding the Bible,*[2] will be read as the study goes forward. But always, hand in hand with the textbook reading, must go the reading or rereading of the Bible itself. The study should have as one of its results the deepening of the interest in Bible reading, with a more understanding purpose and a more intelligent and spiritual approach.

For the last session: "The Great Ideas of the Bible," again much emphasis should be placed on the Bible reading. With five sessions behind the class, with minds and hearts filled with the Spirit of God to direct the study, the teacher should lead up to the presentation of the one great idea of the Bible which is the activity of the living God.

Dr. Harkness states that the purpose of this last chapter is to help us to find "the biblical basis for our faith in God, and then to suggest the bearing of this faith on certain other great convictions of our Christian heritage." As we read again the Word of God, let it be with a prayer that he may be with us "to enlighten our minds, to quicken our wills, to stir our spirits by his Holy Spirit, that we may be taught in the things of Christ and led more steadfastly to live as his disciples."

Suggestions for the November Program

By MRS. HAROLD SOULEN

FRUITS OF EVANGELISM

Publicity

Often we fail to publicize our meetings and then wonder why our members are not present. A poster with the caption: Technical Assistance Needed to Harvest the Fruits of Evangelism, giving time and place of meeting, will create interest.

Pictures from THE METHODIST WOMAN, WORLD OUTLOOK, and *The Christian Advocate* will be of value in presenting this program. Posters illustrating the new methods of evangelism may be displayed prior to and during the meeting to give added emphasis to the messages of the speakers.

Presentation—A Role Play

The leader of the day might be a reporter from the local newspaper seeking a story on the new methods of evangelism. She interviews persons from each type of work illustrated in the stories. The pastor should be interviewed also as to the need for assistance in the evangelism program. The local community must come into focus, too. What new methods are needed in *your community* to reach the unchurched? "The light that shines the farthest shines brightest at home."

The worship service must be an integral part of the program.

Supplementary Material

WORLD OUTLOOK

"East Harlem Dope," page 9, July, 1951.

THE METHODIST WOMAN

"A Town in Illinois Educates Migrant Children—and Itself," page 10, July, 1952.

"We—and the Women of India"—V. A School for Brides, page 7, May, 1951.

"Some Outstanding Needs of the Puerto Rican Work in New York City," page 35, April, 1952.

Missionary Education Tour

By MRS. GLEN W. PALMER

An enthusiastic group of girls from Central Kansas Conference started on their eleven-day Missionary Education Tour in an air-conditioned Continental bus, June 17. This trip is sponsored annually by the conference Woman's Society of Christian Service. Points of interest this year included visits to Indian churches in Oklahoma; Philander Smith College in Little Rock, Arkansas; Bethlehem Centers and Wesley Houses in Oklahoma City, Oklahoma; and Memphis and Nashville, Tennessee; Epworth School for Girls at Webster Groves, Missouri; and other community center projects in St. Louis and Kansas City. Scarritt College in Nashville, Tennessee, and the National College for Christian Workers in Kansas City, Missouri, were included in the tour.

An interesting and informative set of Kodachrome slides made from pictures taken on the tour will be used by the girls in making their vital new-found knowledge and inspiration become real to others in each of the seven districts. The slides will be checked out from a central place making them available to the whole conference.

Central Kansas Conference Woman's Society of Christian Service ever will be grateful to Miss Louise Dutcher, conference director of Youth Work, tour guide, for originating this plan.

Testimonies of the girls to the effect that they have grown in Christian character and have gained a new outlook on and appreciation for work done by missions and mission workers acclaim the worth of this project.

For Times Like These

(*Continued from page 37*)

tutes throughout the year on its college campus and in various portions of the South. The main purpose of these is to assist the rural Negro pastor in his efforts to serve his parish better intellectually and socially.

In fact, it was this same Dr. Richardson who played so large a part in interesting the Phelps-Stokes fund of New York in financing the Program for a Better Trained Rural Ministry. At one time in the last decade that program had twenty training centers running concurrently in that many Negro schools.

As for the legal and medical professions and dentistry, all of Methodism's four-year Negro colleges give adequate groundwork training, because each one is now fully accredited in the territory where the school is located.

Lawyers-to-be go on to Howard University or north to some graduate school for professional training. Future physicians, surgeons, and dentists can attend two first-class Negro medical schools in the South, one of them Methodism's own Meharry Medical College, and the other the School of Medicine of Howard University.

But the Methodist Negro college has not been content with educating its students alone. Consistently there has been an effort to extend cultural opportunity to others in the surrounding area.

The week-long homemaking institutes each year at Bennett College are attended by residents from all of North Carolina.

We are reminded, too, of the annual Pageant of Living Masterpieces at Clark College, where Director Arthur Dobson Sherrod has obtained the eager cooperation of faculty and students alike in offering the community of Atlanta re-creations of such famous paintings.

On some Methodist campuses there has been a growing tendency to harmonize the philosophies of the two great Negro educators, Booker T. Washington and W. E. Burghardt DuBois. Washington was a staunch believer in vocational or industrial training for the Negro, while DuBois was an advocate of liberal arts.

An outstanding instance of a college offering both vocational and liberal arts education is Bethune-Cookman. Here a student may prepare for the professions or educate himself as a tailor, carpenter, shoe repairman, auto mechanic, brick mason, radio technician, electrician, or farmer.

Methodism's thirteen Negro colleges each year are graduating hundreds of educated, cultured men and women with Christian direction to their daily living—important gifts to the nation for times like these.

Schools of Alcohol Studies and Christian Action

eported by CARADINE R. HOOTON

I AM happy to make the following observations. In cooperation with the Board of emperance, the Department of ıristian Social Relations and ocal Church Activities of the oman's Division selected a number of representatives of Conference Woman's Societies to attend e Methodist Schools of Alcohol udies and Christian Action held ne 9-13, at Lake Junaluska, orth Carolina, and June 16-20, at oomington, Illinois.

The varied program of lectures d workshops treated such subts as: "Basic Information: Effects of Alcohol"; "Basic Information: Motives"; "History of the Temperance Movement"; "Analysis of the Situation"; "Relation of Alcohol to Other Moral and Social Problems"; "Care of Those in Trouble With Alcohol"; "Women's Study Courses"; "Preparing for Institutes, Assemblies, Classes"; and "Home and Community."

Woman's Division representatives at the Board of Temperance School of Alcohol Studies and Christian Action, Lake Junaluska, North Carolina

sentatives of the Woman's Division oomington, Illinois, for the Board of Temperance School

Among the instructors were two women in particular who made distinctive contributions in their respective fields. Dr. Marie Finger Bale of the University of Wisconsin lectured on "Alcohol and American Womanhood," and conducted workshops for women. Mrs. Alice Pletz delivered a most effective devotional message and served as resource leader for the Bloomington School.

This statement is typical of the reactions coming from those who attended: "I can't thank you enough for inviting me and I shall do everything in my power to share the benefits wherever I go. You had excellent speakers and enough variety to stimulate creative thought. The week showed a thorough coverage of the subject, a deep Christian spirit undergirding the study, careful planning, and a definitely positive approach which was most efficiently presented."

Another said: "I feel that Methodism's program of Alcohol Study is the most encouraging effort that has yet been put forth in this field. To have a great church like ours leading out in this movement cannot fail to bring results even beyond those that we as individuals may hope for."

These impressive personalities and scores of other trained workers will be available as resource persons throughout the year of special emphasis on alcohol study for narcotics sponsored by the Woman's Division for 1953-1954.

LEADING CONFERENCES
Taken from the June, 1952, Report

societies	OHIO
Woman's Society	
nembers	OHIO
new societies	NORTH GEORGIA
new members	SOUTHERN CALIFORNIA-ARIZONA
number of societies with all officers subscribers to *The Methodist Woman*	NEBRASKA
number of societies with all officers subscribers to *World Outlook*	NORTH ALABAMA

Keep the Yule Log's Flame Burning All Year With Your

of Christmas Gift

***THE METHODIST WOMAN*, $1.00, TO MOTHER.**

***WORLD OUTLOOK*, $1.50, TO DAD.**

OR A COMBINATION FAMILY GIFT FOR ONLY $2.30. SEND CHRISTMAS SUBSCRIPTIONS AT ONCE AND WE WILL SEND A CARD TO YOUR RECIPIENT. MAIL TO US BY DECEMBER 1.

CIRCULATION DEPT., THE METHODIST WOMAN
7820 Reading Road
Cincinnati 37, Ohio

Over the Teacups

By MRS. J. W. HOPKINSON

Try something different. Turn this skit into a puppet, marionette, or book-talking performance. Here is a simple suggestion; you work out the details. Have the speakers sit or stand behind a large screen, each one holding her magazine or book (replicas of the covers would do) just above the top of the screen. Give life and animation to the conversation by tilting the books at the proper time.

CHARACTERS: Mrs. M.W. (*The Methodist Woman*); Mrs. A.H. (*African Heritage); Mrs. R.H. (*These Rights We Hold**); Mrs. U.B. (*Toward Understanding the Bible**).**

SETTING: Living room of Mrs. M.W.

MRS. M.W. (*July-August issue*): I've finally gotten up enough nerve to ask the Study Books over for tea. I have a feeling they look down on me because *I'm* just a magazine. But they wouldn't get far in this world if I didn't introduce them to the right people. I'll just put on a little style this afternoon and let them know that I'm important. I'm glad I have this lovely dress. I'm sure they will be impressed by its beauty. (*Knock at door.*) Oh, here they come. My word! Look at the funny-looking dress Mrs. African Heritage is wearing—looks like a zebra. . . . Good afternoon. I'm so glad you could come. (*Greets each book in turn as it appears.*) Mrs. Understanding the Bible, you have on a lovely dress. You're looking fine, Mrs. These Rights We Hold.

MRS. R.H.: Why, thank you, Mrs. Methodist Woman. It was nice of you to have this tea.

MRS. M.W.: Have you met many people in this town, Mrs. African Heritage?

MRS. A.H.: Yes, and I do hope they are going to like me.

MRS. M.W.: I've been announcing your arrival and introducing you to your public. Do you think you are going to be accepted and taken into our community?

MRS. U.B.: I think when people find out who my author is they are going to accept me without any question at all. Dr. Harkness is so well known, and her books are always so practical and down to earth that our women are going to take me to their hearts, I'm sure.

MRS. R.H.: If women will read and study me thoughtfully, they will understand better what human rights and freedom mean.

MRS. A. H.: Africa is the great frontier of our day. I hope that through me women will become better informed about the need in my country for Christian leadership to help train my own people for new responsibilities.

MRS. M.W.: I will do all *I* can to get the women to accept and use you in their societies. You furnish such a wonderful opportunity for education that everyone should become acquainted with you.

MRS. U.B.: Methodist women are the salt of the earth, but there are many who are "biblically illiterate." I am clear and easy to understand. If they use me as a guide, they will love and appreciate the Bible more than ever.

MRS. R.H.: Much of the history of the missionary movement may be found between my covers. I tell how missionaries have always been advocates and promoters of equal rights for all people. Our world has changed greatly—the little people are awakening to their worth in the scheme of today's world and we as Christians must also awake and understand *our* part.

MRS. A.H.: Mrs. These Rights We Hold, you speak of the "little people." That's what my people have always been. Recently we've heard a great deal about underdeveloped people and countries. No one knows the wealth and extent of resources still untouched in my country. The rich soil of Africa has hardly been used as a source of food for a hungry world. However, there are many ways of being underdeveloped. My people are beginning to think that you Americans are underdeveloped as Christians. Aren't you underdeveloped in the ways of peace? Between my covers are truths that you as Christian women should face.

MRS. M.W.: Do you realize how closely all of us are knit together? Certainly Christianity as revealed in the Bible and in *Toward Understanding the Bible** runs all through *These Rights We Hold** and *African Heritage.** And the message both of you bring deals with Human Rights. I'm very sure that local societies which have taken pride in *one* study class will not pass up the opportunity for study offered by *all* of you and will have *three* study classes this year.

MRS. U.B.: I think we must all get back to the Bible. America must heed the signs of our times and not be so greedy for the filthy lucre. America must serve as a labor of love. Her people must realize that there is more to life than to eat, drink, and be merry. She has escaped the consequences of her ways by the skin of her teeth, but you, Mrs. African Heritage, and you, Mrs. These Rights We Hold, are showing her the error of her ways. She cannot change her ways in the twinkling of an eye but with study and prayerful application, the time will come when all men will beat their swords into ploughshares and their spears into pruninghooks and there will be on earth peace, good will toward all men.

MRS. M.W.: We all pray that time will come soon. We shall have to be social climbers so that we can enter every local society. All we need is an entering wedge. Just one dollar will bring me into a home eleven times a year. Wherever I go I shall tell the women about you. Come, let us go into the next room and have some tea.

* Available from Literature Headquarters, 7 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

Conversation Pieces

THE Wesleyan Service Guilds of the Methodist churches of Oklahoma City District held most successful district meeting ith nineteen Guilds from Oklaoma City, Edmond, Guthrie, Norman, and Midwest City particiting.

In the picture, Mrs. Nell Smyth d Mrs. C. F. Bolzien discuss al plans for their service as they udy the April issue of THE ETHODIST WOMAN. Notice that rs. Smyth has a copy of WORLD UTLOOK on her lap. She writes, We do enjoy THE METHODIST OMAN and particularly the Guild ge for we use it to keep up to te on whatever is going on."

We believe the success of the esleyan Service Guild work in is district is due largely to their terest not only in the magazines, t also in all the literature of e Woman's Division. The mem-rship of the district is over five ndred and the express aim is to velop and maintain spiritual life d Christian work throughout the rld, and to seek fellowship in tablishing a world Christian comunity. Three thousand dollars re given to various mission ojects, both at home and abroad, ring the past year.

Mrs. J. W. Whitaker, president the Sara-Anna Wesleyan Service uild writes that her Guild is one ndred per cent in subscriptions THE METHODIST WOMAN and ORLD OUTLOOK. A Certificate of ward has been sent to this Guild, t a sincere "Congratulations!" is ded from the Circulation Department and Editor. Keep up the splendid record.

"Let's Act Our Size"

A Quotable Quote from *North Iowa Conference News:*

"So we are the largest woman's organization[1] in the world, and being proud of that fact, we quote it wherever it fits into the conversation. But there are places where smaller organizations take seriously the fact that they are Big Business and out-promote the Woman's Society two to one.

"Take the matter of THE METHODIST WOMAN, our official organ. We beg and plead for subscriptions and report with pride a gain of one or two. Suppose you were a member of the P.E.O., the Woman's Club, the Business and Professional Women's Club. Suppose your husband belongs to Rotary, Kiwanis, the Farm Bureau. What happens? Every month, regardless of whether you have signed a subscription blank, you receive the publication of your organization. You may not read it through—you may only glance at some of the headlines. But you have absorbed that much more of the atmosphere of your organization than if you did not receive the magazine, and you are a better member for it.

"THE METHODIST WOMAN carries information that is vital to the spiritual welfare of every member. Unless it is read by every member, the program of the division cannot be promoted to the full. The society that pioneers, through faith, in subscribing from local funds for the entire membership will be blazing a trail that will eventually lead around the world.

"Where will the money come from? From those portions of your society, long paralyzed by inertia, who will be gradually awakened to new life and greater activity. Remember Abraham, who by faith. . . ."

Program Plans

The fall program of the Woman's Society of Christian Service is now under way. Many of us made plans at the summer schools for making the program material *Proclaim the Good News*,* most attractive to our individual societies and Wesleyan Service Guilds.

Have you planned for the year ahead? If you want leaflets that are suggested in the program material, will you be very sure to order at least a month in advance of your needs?

We want to introduce a song which is especially suited for use with the programs this year. Words and music are by Ruth Livingston Porter. The song sheet, "Go, Make Disciples,"* is five cents. You will want to order several copies. It is a lovely melody with most significant words.

The playlet, *Thy Word Is a Lamp*,* by Mary Clark Tipps, was written especially for the 1952 Bible study. It sells for ten cents or two copies for fifteen cents.

Do not fail to order your 1952-53 *Prayer Calendar** (40 cents) which is now ready. Keep in touch daily with our missionaries and deaconesses at home and abroad as devoted prayer partners, bringing to them greater strength through your intercessory prayers.

Do study your *Catalogue!*

[1] See Dr. Roy L. Smith's statement, page 3, September issue.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

APPROVED STUDIES 1952-1953

For Adults

Theme: Africa

African Heritage. By Emory Ross. Dr. Ross has been directly concerned with mission affairs in Africa since 1912. He is widely known for his understanding of Africa's problems. His is an authoritative study. Illustrated with pictorial maps. $1.25.

Africans on Safari. By Leslie C. Sayre. Dr. Sayre was formerly a missionary in the Belgian Congo. He calls his book *Africans on Safari* because the Africans are making the safari, instead of Europeans or Americans. An inspiring spiritual trek is described in these fascinating stories in this reading book to be used with the above approved study. It is illustrated by William F. P. Burton and has an attractive full-color cover. $1.25.

Guide for Adults on Africa. By Margaret Shannon. Prepared in the inimitable style of this author, the plans become a fascinating study, as we learn with Miss Shannon how to use and present *African Heritage, Africans on Safari,* and *This Is Africa.* 50 cents.

Supplementary Materials:

Highways for God in Congo. By George W. Carpenter. Of great interest. Printed on the African mission field. 60 cents.

This Is Africa. By S. Franklin Mack. 50 cents.

Dreams Come True. By Newell S. Booth. An excellent leaflet on Africa. Free for postage.

The Christian Home in Africa. By Mrs. Emory Ross. Free for postage.

Theme: Home Missions and Human Rights

These Rights We Hold. By Fred L. Brownlee. The approved study. The author has devoted his life to working with the problems of human rights. In this basic study book Dr. Brownlee traces the course of human rights through the Old and New Testaments, up through the Renaissance, the Reformation, and the immigrations to America. $1.25.

Accent on Liberty. Edited by Mabel M. Sheibley. Twelve true stories of home missions in action are concerned with people struggling to achieve basic human rights. $1.25.

Guide for Adults on Home Missions and Human Rights. By Earl F. Zeigler. Study outlines and program suggestions based on *These Rights We Hold, Accent on Liberty,* and *Human Crisis in the Kingdom of Coal.* 50 cents.

Supplementary Materials:

Human Crisis in the Kingdom of Coal. By Richard C. Smith. The question of human rights and the relationship to it of home missions receives an arresting analysis of the coal miner's plight. $1.25.

You Hold the Key to Human Rights. A very practical pamphlet for use by teachers and individual students. A responsibility, challenge and a methods book. 50 cents.

Vision and Success. Leaflet on Spofford Home. Free for postage.

Theme: Preface to Bible Study

Toward Understanding the Bible. By Georgia Harkness. In producing a book which will take interested individuals on a journey through the Bible, Dr. Harkness has met a long-felt need of many members of the Woman's Society of Christian Service. 65 cents.

A Leader's Guide to Toward Understanding the Bible. By Elizabeth Stinson. An excellent methods book of lesson plans for teachers. A must with the Bible study. 25 cents.

Supplementary Material:

Thy Word Is a Lamp. By Mary Clark Tipps. A dramatic portrayal of new insights into Bible truths. Time, 15 minutes. 10 cents; 2 for 15 cents.

The Church-Wide Study

Along the African Path. By Dorothy McConnell. The editor of *World Outlook* spent several months on the African path in order to make this readable and illuminating textbook for the Methodist church-wide study reflect as accurately as possible the changing scene in the emerging new Africa. It promises to be one of the most popular study books yet produced. 50 cents.

NEW MATERIALS

Not My Child. A leaflet dealing with the narcotic problem and how communities can work to solve this problem with teen-agers. 5 cents; 25 for $1.00.

Worship Service—The Things That Belong Unto Peace. (Christian Social Relations) Free for postage.

The Things That Belong Unto Peace. A poster for use especially with the above service. 20 cents.

Quadrennial Theme and Emphases. Poster. 20 cents.

A Widening Way. Leaflet on the work of the Woman's Society of Christian Service. Free for postage.

"Be Ye Therefore Perfect." A booklet on retreats. For leaders. 30 cents.

"Be Ye Therefore Perfect." Order of worship and group responses to be used with pamphlet of same name above. For the group participant. 10 cents; 3 for 25 cents.

Prayer Calendar, 1952-1953. A widening path of strength-giving intercessory prayer. Indispensable. 40 cents.

When Children Give, 1952-1953. An eight-page illustrated folder for primary and junior boys and girls. Pictures of the work of The Methodist Church in Africa and among the American Indians. 15 cents; in dozen lots, 1 cents each.

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